

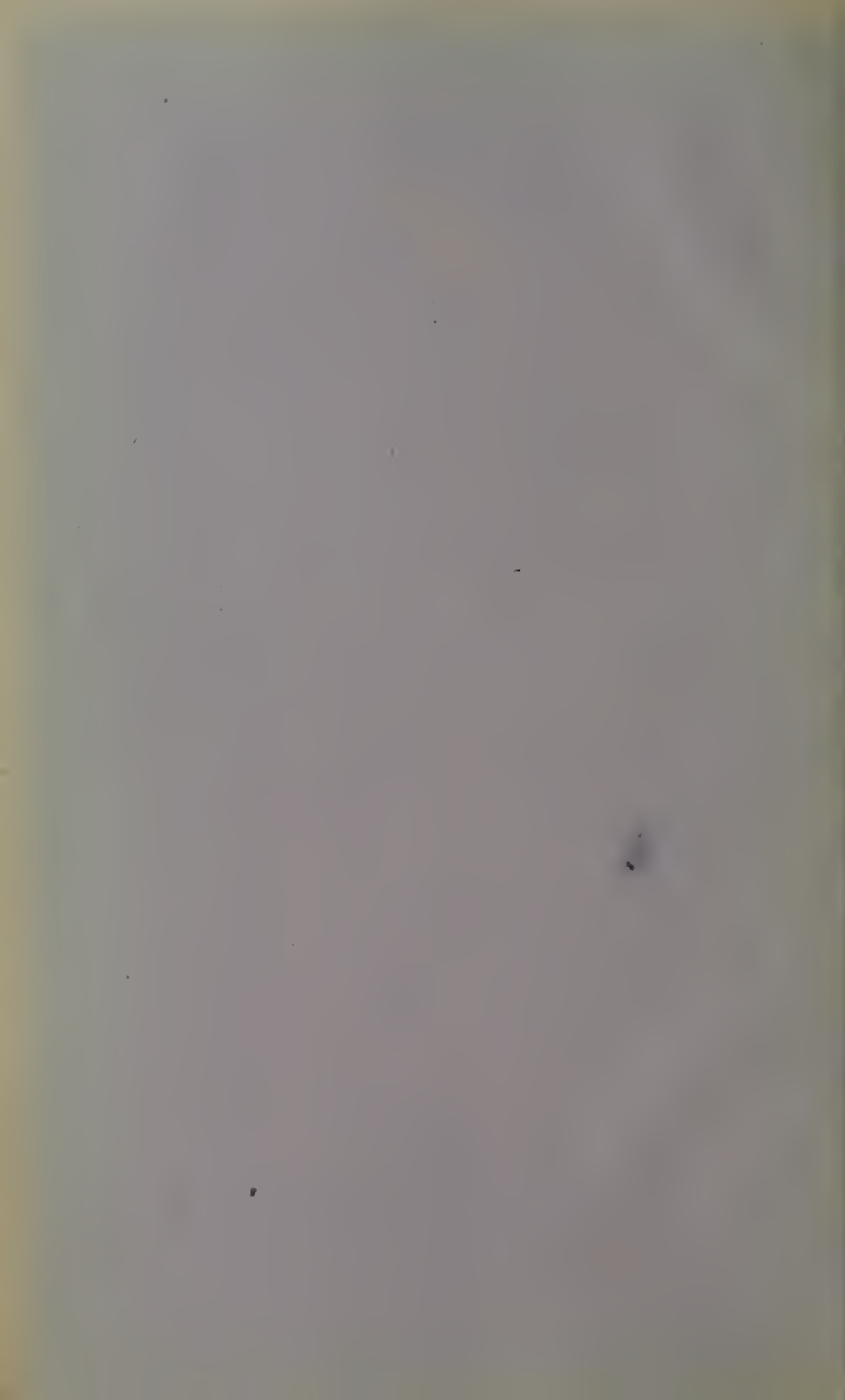


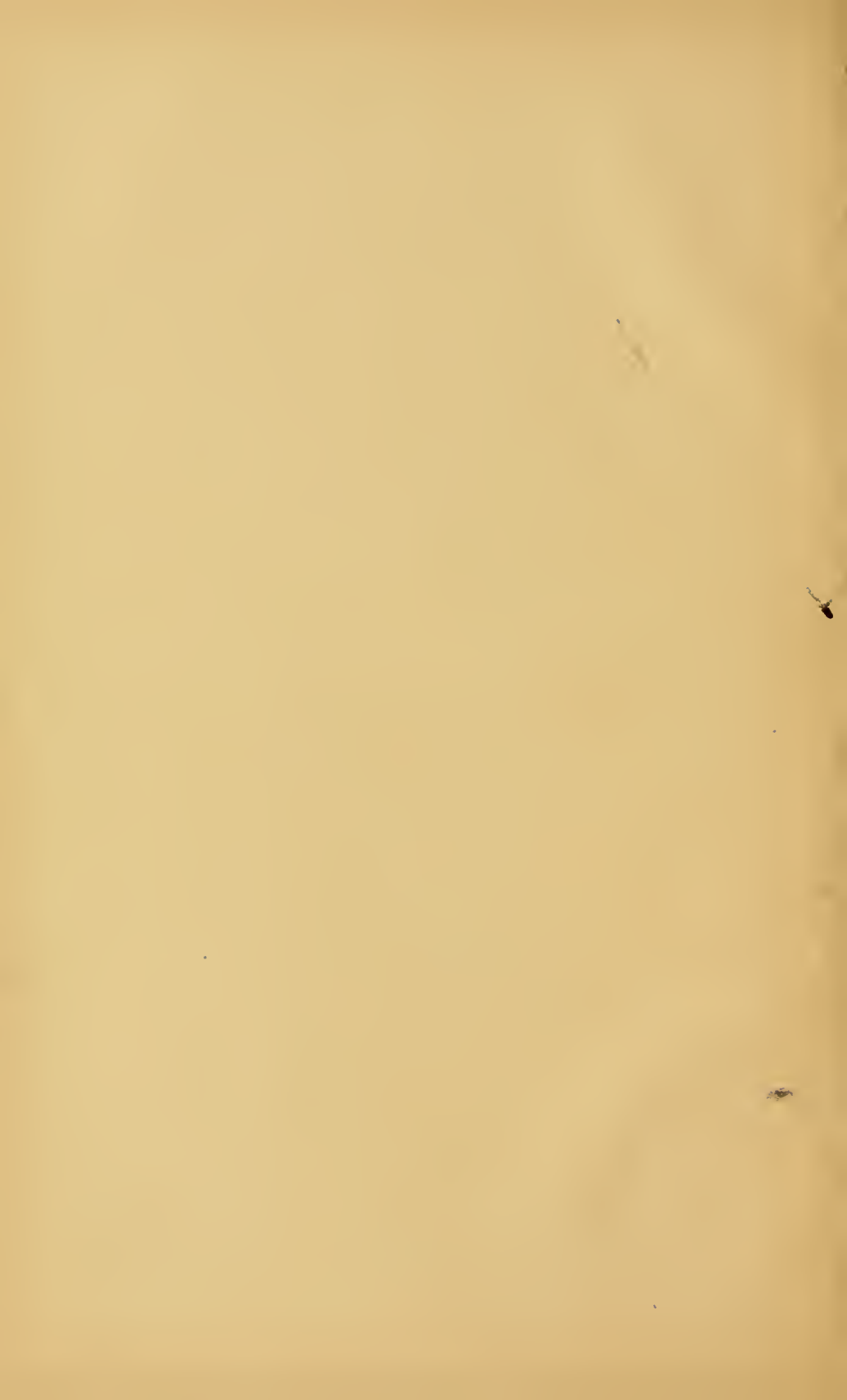
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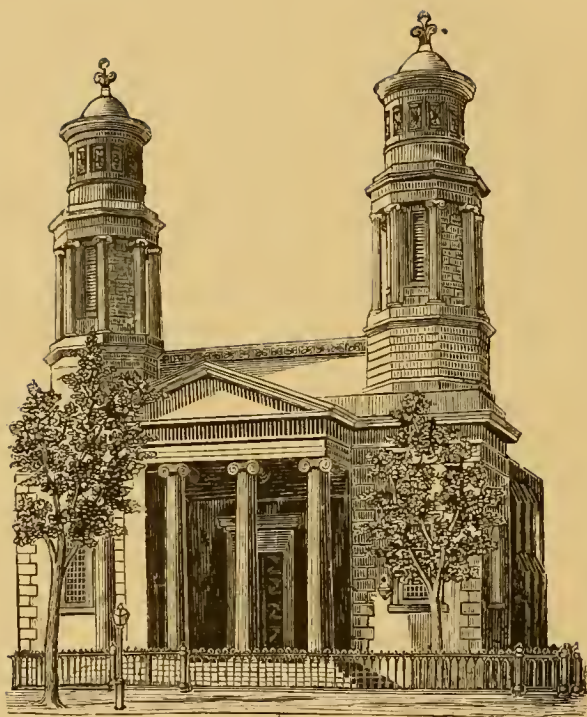
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South Park Presbyterian
Church (Newark, N.J.)
Record of the twenty-fifth
anniversary of South Park









RECORD
OF THE
TWENTY-FIFTH ANNIVERSARY
OF
SOUTH PARK
PRESBYTERIAN CHURCH,

✓
NEWARK, N. J.,

OCTOBER 27TH TO THE 30TH, 1878.

NEWARK, N. J.
AMZI PIERSON & CO., STATIONERS AND PRINTERS
188 MARKET STREET.
1879.

INTRODUCTION.

The subject of the approaching twenty-fifth anniversary of the South Park Presbyterian Church was brought to the notice of the Session at a meeting held Sept. 27th, 1878. It was fully discussed, and the propriety and utility of a suitable observance of the important and remarkable event was unanimously approved.

Such a celebration seemed the more desirable, inasmuch as the General Assembly of 1875, with a view to preserve the historical records of its individual churches, recommended that the approaching centenary of our national life should be noticed by each pastor, on the first Sunday of July, 1876, preaching a commemorative discourse, giving the particular history of his own church, and sending a copy to the Presbyterian Historical Society in Philadelphia for preservation. It seemed preferable to the pastor that such a history of South Park Church should be deferred until the quarter-century of its life should be finished, and then a more complete record could be sent to the Historical Society for preservation.

It was decided, at the meeting above mentioned, that a conference of the Session and Trustees should be held on the following Monday evening to arrange some suitable method of observance, and that a meeting of the whole congregation should be called on the Tuesday evening following to hear and act upon any plan that might be agreed upon by the Session and Trustees, and be submitted for their approval.

Both these meetings took place, and the resolution of the Session as to the propriety of the observance was heartily and with great unanimity approved, and the necessary measures were at once with great zeal adopted to make the celebration in every respect a memorable one, and worthy of the occasion.

A large and efficient Executive Committee was immediately selected, consisting of members of the Session and Board of Trustees, and representatives of the Sunday Schools and of the different departments of church work.

The following are the names of the members of the Executive Committee: The Pastor, Chairman; Ira M. Harrison, F. N. Torrey, of the Session; Silas C. Halsey and Isaac N. Doty, of the Board of Trustees; David C. Dodd, Jr., and F. Wolcott Jackson, of the Church Sunday School; John Y. Foster and Thomas Darlington, of the Mission School; Mrs. J. P. Wilson and Mrs. Wm. Platner, of the "Woman's Work for Woman Foreign Missionary Society;" and Mrs. Ira M. Harrison and Miss Emma V. Miller, of the "Ladies' Association."

The Executive Committee met on Saturday evening, Oct. 5th, and appointed sub-committees to carry out the details of the work.

A Historical Committee was appointed, with power to select and recommend a suitable person to prepare a full and authentic history of South Park Church, to be read at the celebration. The committee soon reported the name of John P. Jackson, whose consent being obtained, the selection was unanimously approved.

The following committees were also at the same time appointed:

A Finance Committee, consisting of ten members—Isaac N. Doty, F. Wolcott Jackson, Silas C. Halsey, John Brisbin, Charles E. Young, Aaron M. King, James E. Harrison, George B. Swain, George W. Howell, Elihu B. Baker.

Committee on Invitation and Reception, consisting of seven members—A. Lemassena, Jr., H. N. Parkhurst, Schnyler B. Jackson, M. D. Wilbur, Dr. Ira C. Whitehead, Mrs. F. Wolcott Jackson, and Mrs. Charles E. Williams.

Committee on Music, seven members—B. C. Gregory, leader of the church choir; Silas C. Halsey, W. Clinton King, W. A. Thompson, F. N. Torrey, B. F. M. Olds, T. S. Willcox.

Committee on Entertainment of Invited Guests, seven members—Daniel Halsey, Isaac N. Doty, E. L. Hamilton, William Morehouse, Mrs. John Y. Foster, Mrs. R. N. Denman, Mrs. David A. Hall.

Decoration Committee, fifteen members—Robert Ryerson, A. T. Looker, Samuel R. Beardsley, Wm. Underwood, Raymond Foster, Walter Johnson, William Tuttle, Heber Hughes, Mrs. William Inslee, Mrs. Vincent Wright, Miss Mary Johnson, Miss Lizzie Parkhurst, Miss DeCamp, Miss Streit, Miss E. Ryerson.

Sunday School Committee, eight members—A. Parkhurst, W. Platner, George W. Howell, F. C. Willecox, Mrs. George

Ward, Miss Underwood, Miss Mary Connett, Miss Eliza Johnson.

Committee on Sociable, fifteen members—Mrs. D. C. Dodd, Jr., Mrs. Silas C. Halsey, Mrs. L. P. Brown, Mrs. J. P. Jackson, Mrs. A. Lemassena, Jr., Mrs. D. A. Hall, Mrs. D. O. Scott, Mrs. T. S. Willcox, Mrs. J. F. Bless, Mrs. C. E. Young, Mrs. Henry Young, Mrs. J. B. Bartram, Mrs. N. Perry, Jr., Mrs. Lemuel Thomas, Miss E. U. Campfield.

These committees were empowered to add to their numbers if necessary, especially the committees on decoration and on the sociable.

Messrs. Isaac N. Doty, John Y. Foster and F. N. Torrey were appointed a Committee on Printing, and Messrs. Silas C. Halsey and D. C. Dodd, Jr., a Committee on Badges.

The following programme was carefully considered and approved, and unanimously adopted. It was beautifully printed on blue-tinted paper, with a richly-gilded, highly-ornamented border, having a cut of the church on the first page :

TWENTY-FIFTH ANNIVERSARY
OF
SOUTH PARK PRESBYTERIAN CHURCH.

ORDER OF EXERCISES.

SUNDAY, OCTOBER 27TH, 1878.

MORNING SERVICE, AT HALF-PAST TEN O'CLOCK.

Music by Choir of South Park Church. - Leader, Mr. B. C. Gregory.

1. Anthem—"We praise Thee, O God."
2. Invocation.
3. Reading of the Scriptures.
4. Anniversary Hymn.

[Written for the occasion by Miss S. P. GILL.]

Revelation, Chapter XIX: verses 1, 5, 6, 7, 8, 9.

"Salvation, and glory, and honor, and power,"
Ascribe to our God, in this festival hour.
On praise Him, ye people, with heart and with voice,
His Church is His Bride;—then "be glad and rejoice."

"To him who hath loved us!"—shout forth the refrain,
Full, loud as the rush of the thundering main;
"The Lord, God, Omnipotent!" praise Him and bless,
Who clothes us in robes of his own righteousness.

For faithfulness past, and for grace of to-day,
We praise Thee, we bless Thee; and humbly we pray
"The King in his beauty" to us would draw near,
That pure "in his likeness" his Bride may appear.

Love, honor and service we pledge Thee, dear Lord,
We cling to Thy hand, and we feed on Thy word,
Oh! "Chief of ten thousands,"—to Thee shall be given
Hosannas unceasing on Earth, and in Heaven.

5. Prayer.
6. Singing—"Arise, O King of Grace, arise."
7. Anniversary Sermon—By the Pastor.
8. Collection.
9. Anthem—"Come, let us sing unto the Lord."
—L. O. Emerson.

AFTERNOON SERVICE, AT HALF-PAST TWO O'CLOCK.

TWENTY-FIFTH ANNIVERSARY
OF
SUNDAY SCHOOLS OF SOUTH PARK PRESBYTERIAN CHURCH.
Presiding Officer, - - DAVID C. DODD, Jr.

Addresses by Rev. D. W. Poor, D.D., of Philadelphia,
and others.

[SEE SPECIAL PROGRAMME.]

ANNIVERSARY
OF
INSTALLATION OF PASTOR.

EVENING SERVICE, AT HALF-PAST SEVEN O'CLOCK.

1. Anthem—"How lovely are the Messengers." - *Mendelssohn*.
2. Prayer.
3. Reading Scriptures.
4. Anniversary Hymn.

[Written for the occasion, by Rev. T. HEMPSTEAD.]

Not the majestic hills alone,
Nor glittering worlds are made Thy Throne,
But Thou dost come, O Lord as well
With all thy contrite ones to dwell.

On every island, ocean-walled,
In every climate are they called,
To whom Thou dost in love reveal
What only those who love can feel.

We give Thee thanks for rich supply,
For friends below, and homes on high,
All common cares and hopes that bind
In sweetest union, mind to mind.

We thank Thee, who thro' changing years
Hast quelled our doubts and dried our tears,
And whose large love has kept us free,
Unwatched by foes, to worship Thee;

That love for us still warms and thrills,
Some hearts that walk the Heavenly hills,
And he is left, who day by day,
Has led us to the onward way.

Still pointing upward to the Son,
Still pointing to the Bleeding One,
Still saying "From that empty tomb,
Spring endless life and deathless bloom."

5. Addresses. - - - { Rev. J. F. Stearns, D.D.
Rev. Wm. Aikman, D.D.
6. Solo and Chorus—"Sow ye beside all waters."
7. Addresses. - - - { Rev. J. Few-Smith, D.D.,
Rev. H. N. Brinsmade, D.D.
8. Singing—"Glorious things of Thee are spoken."
9. Collection.
10. Anthem—"Oh! be joyful in the Lord." - *W. F. Sherwin*.
11. Doxology and Benediction.

MONDAY EVENING, OCT. 28TH,

AT HALF-PAST SEVEN O'CLOCK.

HISTORICAL EXERCISES.

Presiding Officer, IRA M. HARRISON.

1. Duet and Chorus—"By Thee with bliss." - - *Haydn.*
2. Prayer, - - - Rev. Robert B. Campfield.
3. History of the Church, - - John P. Jackson.
4. Singing—"Zion stands," &c.
5. Addresses.
6. Anthem—"Et Resurrexit." - ' - - *Mozart.*
7. Addresses.
8. Singing—"I love Thy kingdom, Lord."

TUESDAY EVENING, OCT. 29TH.

SILVER WEDDING SOCIABLE,

RECEPTION IN THE CHURCH FROM HALF PAST SIX TO EIGHT O'CLOCK.

To be concluded by an address by the Pastor, after which an entertainment will be given in the rear rooms of the church. All present, and former members of the Church and congregation, are invited to be present.

WEDNESDAY EVENING, OCT. 30TH.

SILVER WEDDING ENTERTAINMENT

Of the Sunday Schools of the Church, from 5 to 9 o'clock.

Ice Cream and Refreshments.

This programme was faithfully adhered to, and carried out to the letter. The attendance was very large at all the meetings throughout the entire celebration, and the effect on the minds and hearts of the people was all that could be desired. The church was compacted and drawn together in bonds of Christian affection, and greatly benefitted in every way, and God was glorified. It was a time long to be remembered after they who participated shall have passed away, and their places be filled by others.

ANNIVERSARY SUNDAY.

The first commemorative service was held on Sunday morning, October 27th, 1878. The day was beautiful and bright. The audience was very large, and represented the strength and vigor of the congregation. There were seen also many from the older Presbyterian Churches of the city, who, by their presence and their attention to the services throughout, manifested their own personal interest and their continued attachment to the religion of their fathers.

The following account of the services is copied from the *Newark Daily Advertiser*, and gives a correct and sufficiently full record of the events of the day :

QUARTO-CENTENNIAL.

THE TWENTY-FIFTH ANNIVERSARY OF SOUTH PARK PRESBYTERIAN CHURCH—THREE SERVICES YESTERDAY—ADDRESSES BY PROMINENT MINISTERS.

The silver wedding, or twenty-fifth anniversary, of the South Park Presbyterian Church, began with special services yesterday, and will continue this and to-morrow evenings. Yesterday morning Rev. Dr. Wilson, the pastor of the church

for the entire period, preached the anniversary sermon; in the afternoon the Sunday School anniversary was held and a number of speeches were made, and in the evening the installation of Dr. Wilson was commemorated with addresses by Rev. Drs. Stearns, Aikman, Few-Smith and Brinsmade. Large audiences were present at each service.

THE DECORATIONS.

The decorations were composed chiefly of evergreens, potted palms and fragrant flowers which were tastefully and artistically arranged, the most imposing object on entering being a colossal arch, which spanned the entire space over the pulpit, and displaying in silver letters, upon a blue ground, framed in flowers, the following legend:

“1853—REJOICING IN HOPE—1878.”

It was supported by columns hidden by rare grasses and ferns, amid the loose texture of which exotic flowers were strewn, apparently at random, but producing a brilliant effect and forming a gorgeous piece of floral architecture. Over the preacher's desk the blank wall displayed an emblematic anchor of similar texture, and the gas-light standards at the ends of the desk were gracefully trimmed with delicate vines mingled with roses. At the head of the centre aisle and almost hiding the pulpit, were other designs, the most conspicuous being surmounted by a tall spreading palm tree which gave a tropical effect to the scene. The galleries were heavily festooned with wreaths and clusters of palms, ivies and other ornamental shrubs were placed in the spaces between the columns above, altogether displaying a profusion of material and tasteful arrangement that surpassed any previous effort in church decoration in this vicinity, but it was chiefly remarkable for the evidence it gave of the progress of æsthetic influences among Christian ladies who have formerly avoided them.

THE MORNING SERVICE.

The large accommodations of the church were fully occupied at the morning service by a congregation which included nearly all of the regular attendants and many of those who have been connected with the church in some of the twenty-five years of its existence, several coming from a distance to join in the celebration. In the pulpit were the pastor, the Rev. James P. Wilson, D.D., Rev. Dr. Samuel H. Hall, and Rev. William Aikman.

The services opened with an anthem by the large chorus choir of the church, led by B. C. Gregory, "We Praise Thee, O God." An invocation was then pronounced by Dr. Wilson, and the reading of the Scriptures followed by Rev. Dr. Hall. An original anniversary hymn was then sung, commencing:

"Salvation, and glory, and honor, and power,
Ascribe to our God in this festival hour."

It was followed by prayer by Rev. Dr. Aikman, and the singing of "Arise, O King of Grace, Arise."

The reverend pastor then preached the anniversary sermon. He chose as his text, I. Kings, viii chapter, 57th and 58th verses: "The Lord our God be with us, as He was with our fathers; let Him not leave us, nor forsake us; that He may incline our hearts unto Him, to walk in all His ways, and to keep His commandments and His statutes and His judgments, which He commanded our fathers."

SUNDAY, OCTOBER 27TH—AFTERNOON SERVICE.

THE TWENTY-FIFTH ANNIVERSARY OF THE SUNDAY SCHOOLS.

The following account of the exercises is believed to be in all points correct, and is also from the *Newark Daily Advertiser*.

THE SUNDAY SCHOOL ANNIVERSARY.

There was an equally large attendance at the exercises of the Sunday School Anniversary, which began at 2:30 o'clock. Rev. Drs. Wilson and Stearns were in the pulpit, and on the platform were the presiding officer, Mr. David C. Dodd, Jr., and leading, past and present members of the Sunday School. The hymn, "Coming, Gladly Coming," opened the exercises, followed by reading of the Scriptures, prayer and reading of the Commandments with responses from the Sunday School. Mr. Dodd read an original poem, dedicated to the pastor,

after which the quarter-century report of the Sunday School was read by Mr. Frank C. Willeox. It reviewed the history of the Sunday School at length, detailing the work of each year from its foundation as a mission school at the Chestnut street depot, in 1851, by the late John P. Jackson. As it increased the mission building in Mulberry street was erected. When the church was formed the Sunday School of the church and the Mission School became separate. The services of Mrs. Dr. Wilson, the late John P. Jackson, Gen. Joseph C. Jackson, A. I. Gillett, Miss Mary Gill, Jos. D. Doty, Robert B. Campfield and others were alluded to in feeling terms. Mr. David C. Dodd is the present Superintendent of the Sunday School, and John Y. Foster of the Mission School. There are 517 scholars in both schools at present, of which 300 are in the Mission School and the remainder in the church.

Rev. Dr. D. W. Poor, formerly of this city, and now of Philadelphia, then made an interesting address. He said the formation of the church was due to the demands for more religious accommodations. A traveler in Scotland, observing many churches in a town, had asked his driver if it was not a very religious community. "Na, Na," replied the Jehu, "it's sheer cussedness." He meant that the number of churches was owing to dissension. That was not the case with this church, or with any of the Presbyterian churches of Newark. He then addressed the Sunday School, taking as his text, the palm tree, describing its usefulness and urging the scholars to take it as their type of life. Mr. Jos. D. Doty, a former mission school superintendent, followed in an address of considerable length on the school and its work, speaking especially of the labors of the teachers. Mr. Darlington then read an address of the Mission School to Dr. Wilson, which alluded touchingly to his services and the courage that the teachers had so often gained from him. Mr. F. N. Torrey made a brief address, after which Gen. Joseph C. Jackson spoke to the school. He had formerly been a superintendent, and he said it was very gratifying to him that he was enabled to feel that he could return to the field of his labors without doubt and knowing that he had not changed. In fact, he found that his theology had not changed in the twenty-five years of the existence of the church. He recalled the oft repeated remark of the late Mr. Magie on

“the exceeding sinfulness of sin” years ago, and said he had heard within the past month two sermons preached on that very subject. Gen. Jackson alluded to H. B. Smith and Thornton Mills and other church workers, and to Albert Barnes, who had once preached here, speaking of the good they had done. Rev. Robert B. Campfield made a few remarks, after which the exercises came to a close. Several hymns were sung in a beautiful manner by the children and choir, and Rev. Dr. Stearns delivered the benediction.



WRITTEN FOR THE TWENTY-FIFTH ANNIVERSARY OF THE

SOUTH PARK PRESBYTERIAN CHURCH.

By one of its Members.

I.

FATHER ALMIGHTY, eternal in Glory,
Humble and thankful, we meet to adore Thee,
Up from these courts, Thou hast owned as thy dwelling.
Wave after wave of glad praises are swelling.
Here like a lakelet, embosomed in mountains,
Fanned by the breezes, and fed by the fountains—
Bordered by verdure, encircled by night—
Peaceful and pure, drinking in Heaven's light,
Ever up-gazing, and catching each hue
Roseate, or shadowed, or deepening blue:
Thus would we, Holy One, low lie before Thee,
Catching each phase of Thine infinite glory.

The Church in
its *Present*
attitude before
God.

Psalm cxxv, 2.
John iv, 14.
Nu. xxiv, 5, 6.
John xiv, 27. }
1st John iii, 3 }
Col. iii, 2, 10
1st Cor. xv, 49.
2d Cor. iii, 18.
Psalm xvii, 15.

II.

FATHER ALMIGHTY, eternal in glory,
Lo! as a landscape, our Past spreads before Thee,
All underlying, like permanent rock
Rests the firm love between pastor and flock.
Radiant the plains where the dews of grace fell,
Precious the harvests there garnered so well;
Noble and stately the trees of the Lord,
Rooted and grounded and strong in His Word;
Silent and shadowed the Valley of Tears—
Tears for the loved and the lost of the years:
Yet, even there, floweth Life's mighty river,
Binding the parted ones ever together.

Reviewing
the
Past.

John x, 2-4.
Hosea xiv, 5.
Matt. xiii, 8.
Jer. xvii, 7, 8
1st John ii, 14.
Zech. i, 5.
1st Thes. iv, 13, 14.
Psalm)
xvi 4. }

III.

FATHER ALMIGHTY, eternal in glory,
Pleading for pardon, we bow low before Thee:
Pleading for comfort, for counsel, for light;
Power to press forward, unfaltering in fight.
Foes to encounter, and burdens to bear,
Jesus our Leader, His triumphs to share;
Clad in His Armor, undaunted to stand,
Ready to do and to dare at command;
Love our broad banner, and Heaven our goal,
Seeking and rescuing soul after soul.
Soon shalt Thou gather thy faithful ones home.
Come in Thy Kingdom, Lord! Come, quickly come.

Seeking
strength for
the *Future.*

Phil. iii, 13, 14. }
1st Tim. vi, 12. }
Gal. vi, 2.
Rev. vi, 2.
Ephes. vi, 10-18
Matt. xvi, 24, 25
Song of S, ii, 4
Luke xix, 10. }
Mark xvi, 15. }
Rev. vii, 9-17.
Rev. xxii, 12, 20

Lake George, October, 1878.

S. P. G.

DR. WILSON'S SERMON.

I. Kings VIII: 57-58—v. 57—"The Lord our God be with us, as He was with our fathers: let Him not leave us nor forsake us ;

V. 58—"That He may incline our hearts unto Him, to walk in all His ways, and to keep His commandments, and His statutes and His judgments which He commanded our fathers."

The novel and entirely unusual and unwonted aspect of this house of our worship to-day betokens something remarkable in our history. These elaborate and tasteful decorations are the outward expression of some deep and common feeling in the minds and hearts of this people, a feeling that demands a public manifestation, and cannot be satisfied without it. Nature must record, as well as give utterance to its abounding gratitude or its deepest woe, and twelve rude stones were set up to mark the spot where Joshua crossed the ford.

And so men in all ages and everywhere have demanded and established tokens of recollection wherever any deep emotions have expended themselves, and they do well in this.

And it is a feeling akin to this that has filled this house with an earnest, expectant assembly, and wreathed these columns with green, and scattered the beautiful flowers in such lavish profusion around this pulpit and through this sacred place.

We seem to-day to take hold of a chain that draws us back to the time of the venerable patriarch, who, an exile in early youth from the paternal home (the victim of a mother's guilty partiality), on awaking from slumber in the open field, took the stone that had been his pillow, and set it up

as a pillar, and poured oil on the top of it, and said : " This stone which I have set for a pillar shall be God's house." There was no house. The place was the open air, under the canopy of the stars ; but he had seen the Lord God, and the place was thenceforth sacred. In the intensity of his emotion every thing else passed out of view for the moment. It was indeed the House of God, for in that place he had seen the visible presence of the Infinite One, attended by a glorious retinue of angels. And so we here, in this place, have seen God present in bright and most signal manifestations, and it is a sacred spot to us ; and we come here to-day to manifest our gratitude and record our testimony to the faithfulness and goodness of our God in covenant.

From this point I look back twenty-five years, and memory calls up the time when I first saw and remained overnight in this beautiful city, a guest (with my companion, who came for the simple pleasure and variety of the visit,) in the hospitable mansion of that distinguished and much-beloved man, Hon. Asa Whitehead. This city then had a population of less than forty thousand. But its name had been often in my mind, and was familiar to me principally as connected with Presbyterian history, and as the place of residence of distinguished ministers in the Church—Dr. McWhorter, and the celebrated Dr. Griffin—one of the most eminent men of his time, " prince of preachers," and Dr. James Richards, of hallowed and perpetual memory. The last two I saw and remember to-day distinctly. I came to this city in response to a letter received at the Union Theological Seminary, New York, while I was Professor there—a letter from a gentleman representing a new church organization of sixty members who were contemplating the celebration of their first communion service, and, as the letter stated, " would like to have with them on that occasion some one who had been a settled pastor ; they would like, if convenient, that Dr. Wilson should come." Not being otherwise engaged, I consented to come.

I can recall that day. The little Mulberry street chapel (quite small then, since enlarged,) crowded with people; the deeply-interested and attentive audience; the choir in the corner on the left, in front of me; the little organ behind them. Some of those who sang in the choir that day are still living; others are singing in the upper sanctuary.

The first member who united with this church on profession of his faith was Mr. Peter Jackson, at the September communion, 1853, in the 77th year of his age. He died in March, 1859, eighty-two years of age. The first two children that were baptized in this church are still with us and the beloved and honored mother who presented them; and this brings up by association the fact of the connection of some with this church on profession of their faith when they were quite advanced in life. One, the venerable Rodney Wilbur, whose place in the sanctuary on the Sabbath and on Tuesday and Thursday evening meetings was seldom vacant, united with this church quite late in life and died in full faith of a blessed hereafter. And we have never ceased to miss the venerable form of Hon. Asa Whitehead, one of the original trustees of this church, and one of its most energetic and influential and liberal founders and promoters. He died May, 1860, sixty-five years old. I well remember his interview with the session at his admission into the Church. He rose with calm dignity, and, resting one hand on the back of the pew, with a voice full of emotion, said: "Gentlemen, will you receive into your number one so unworthy, who has delayed so long to acknowledge his Saviour, and is ashamed now to make so poor and so late an offering?" These noble men coming so late in life, like ripe fruit seen occasionally hanging on the tree in Autumn after the in-gathering, are monuments of God's grace and mercy (left no doubt to show some here to-day who through all these twenty-five years have delayed, that there still is room, and that even they may still come if they come now).

At the time the call to this new church was put into my hands and pressed upon me, and influence used to favor its acceptance, two other calls were also presented from strong, wealthy, well-established churches, and were urged on my attention. But the prospect of building up a new church for Christ and for the kingdom of God and laying new foundations, with such solid, influential, reliable men as coadjutors, controlled the final decision. I recall as I stand here to-day, at this culminating point, the event of the laying the corner-stone of this edifice in October, and the group of men and women assembled on the occasion, most of whom are gone, though many yet remain, and I see their faces here to-day. Rev. Samuel W. Tuttle stood near on my right, with his wife; and Mrs. Bradley—sainted soul!—wife of the Rev. Wm. Bradley, and Rev. Dr. Eddy, who with the other clergymen assisted in the ceremony. These are gone. I recall, too, with deep feelings of gratitude, the interest taken by the ladies of the congregation in the progress and details of the work of rearing and completing this edifice, even lining the pews of the church with their own hands, and raising four hundred dollars to lay with tiles the floor of the vestibule and of the towers, and in every possible way encouraging and strengthening the hands of the gentlemen in prosecuting their work.

In all the past twenty-five years this pulpit has seldom been without the presence of the pastor, except during the intervals of rest in midsummer. (Thanks to a kind Providence that has granted the requisite health and strength.) Once I was absent in Florida for the recovery of health, and once when sent to Europe by your kindness and liberality. Except on these two occasions I have rarely been away from my post, and have never felt at liberty to make frequent exchanges, as many others do, nor to engage in writing or publishing, nor in any outside work.

In all the past twenty-five years the absolute unity that has subsisted between myself and the members of my church

and session has continued unbroken, and if there is any root of bitterness, if there are any strifes or animosities between the people and their officers to-day, I know nothing of them, and do not believe that any such difficulties exist anywhere among us. We have had cases of discipline. These are, perhaps, unavoidable in the present lapsed condition of human nature. Any church that is genuine must maintain its sanctity, and this is evinced in but two ways. One is by the pure life and holy walk of its individual members, and the other is by the maintenance of discipline. And so we have had cases of discipline, but they have been rare.

And of all who have died in communion with this church there has not been one who has not borne good testimony for Christ up to the last hour of mortal existence, and left to surviving friends the consoling assurance that they have only passed from a lower to an upper apartment in their Father's great house. Of the number originally constituting this church, eighteen are left with us, thirty-two have died, and the remainder have been dismissed to churches out of the city. Since the organization of the church I have baptized 318 children, attended 463 funerals, united in marriage 260 persons. One thousand and six have united with the Church, 372 on profession of their faith and 634 from other churches.

These statistics, though interesting and effective for certain ends, are yet of very little importance after all. They are no measure in any moral estimate, and convey no idea whatever of the real benefits to the surrounding community and of any permanent results to society at large. They tell us nothing with respect to that which is of value in the sight of the Great Final Judge, and which He will honor and crown at the last day. Blessings beyond all price that have accrued to yourselves and to others must pass unnoticed, and fall not within the limits of any material calculation. Here you and your children have come as each Sabbath's blessed light dawned, and sat together and worshipped God, and

together made your preparation for that eternal home that awaits you, reserved and ready on high. Here aspiring souls have been strengthened for good, and stricken spirits have come to find consolation, and have not been disappointed; here the weary, worn spirit, sick of the world, has heard of the everlasting and blessed rest; here sinning ones have wept over the world's fierce temptations; here returning prodigals have come to their right mind and left the husks for the rich provision awaiting them in their Father's house; the dead have been made alive again and the lost found.

John tells us he "saw no temple" when in vision he was borne away and beheld that great city, the new and heavenly Jerusalem. "And I saw no temple therein." But that was in heaven, not on earth, and the Lamb was the light of it. No temple was needed—no medium of communication. There was no necessity to be taught by intermediate agency. The ever-flowing Fountain was there, full and free, and there was no longer occasion to draw water from turbid pools, as during life's weary pilgrimage. And, moreover, it was evidently a surprise to the aged, inspired seer of Patmos to find "no temple therein." The language implies this; and the very reason assigned for the absence of temples in the streets and squares of the celestial city affirms the absolute and indispensable necessity of them in the present imperfect state. Here we have no direct vision, but there vision was perfect; there John stood within the vail, but here we wait without the vail; there grace and light were perfect and direct in their revelation to the soul, but here they are dispensed through proper means and appointed channels. Here on earth the soul is invested with a gross material body. Impressions must be received only through the senses, the sole medium of access (known to us) to the outside world. Our bodily organs are agencies for this end. But there, in heaven, all (so far as we know) are purely spiritual, and nothing is necessary as a previous indispensable

arrangement to affect and impress the soul by the eye, the ear, the voice. All there, probably, is pure sanctified mind. Here the public worship and service of the sanctuary are divinely appointed for propagating truth, for maintaining ordinances, as alike indispensable to the Christian and to an unsanctified mind. Here the arrangement is to convert men, to win souls to Christ, to re-establish interrupted harmony between man's soul and God's spirit, to rekindle on the extinguished altar of the human heart a holy flame. Here, to effect this, appeals are to be made to every principle of man's nature that can be reached and touched. We aim, in accomplishing this, to cover as much ground as possible ; to press into the service and cause of religion everything that is accessible and serviceable. But there no such thing is needed. All is pure and simple service—the communion of saints with each other and with the Father of spirits and His Son. Here we are confined to place, laden with the grievances of a cumbersome body, obliged to sit around an instructor, dependent on oral communication, under necessity to call the soul off from a seductive world at stated times and appointed places, to break the continuity of impression, so wearing on the spirit, so destructive of all better tendencies. But there unimpeded motion—time and space, the natural antagonists of the soul—are removed and disappear forever ; unrestricted inter-communion, like the commingled radiance of star with star in a clear night, or like lamps in a large illuminated room—one vast congregation, one mighty temple, one constant, universal, overshadowing of the Divine presence ; and then one eternal Sabbath.

On earth God in His wisdom and infinite knowledge of what is best, has chosen and appointed a certain method of setting forth His truth and making it significant and operative ; and we may be sure He will not suffer us ever to set it aside. And although He can, in His sovereignty, communicate grace through any channel, yet it is our folly to look for it except through such channels as He has been

pleased to ordain. If ever the righteous suffer by a cessation of these appointed instrumentalities, and if the want of the public assembly in temples of worship would be an irreparable loss, then what will become of the impenitent? Close the churches and silence the voice of the living ministry in this land and on the earth, and what a death-shade would deepen and extend far and wide! The printing-press, as has been said, might work with all the steam power of the universe and multiply a thousand-fold copies of the Bible, and the distributing agents place them in every room in every house in the land, so that there should not be an individual unprovided with the bread of life, but what then? What, after all, have you done to save men from utter forgetfulness of eternity, utter neglect and contempt of their God and Saviour? Comparatively nothing! The words of Holy Writ are that it is by "preaching that God is pleased to save them that believe." Private reading of the Scriptures can never take the place of the public preaching of the Word—nor secret meditation ever take the place of the Supper of the Lord. It is the preaching of the Word that makes the reading of the Word. "Bibles without preachers would be Bibles without readers." It is usually from something heard in the sanctuary that the man goes home and opens his neglected Bible and reads and thinks and prays. It is from some text penetrating the conscience while sitting under the preaching of the Word that the hearer departs to open and peruse a volume, one sentence of which has such power to pierce the heart. So that not only God's clear and certain Word shows that preaching is the great appointed means of spreading truth, but fact and observation corroborate the statement. Nothing can take the place of oral instruction by a standing order of men officiating by Divine authority and in houses set apart for the service of God; and though John saw no temple in heaven, the very fact shows that there must be temples and sanctuaries for worship on earth.

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We meet then in the temples of God's grace to seek and supplicate His favor. But what is that presence and power which we trust we have seen and felt in this sacred place and for the continuance of which we are met to-day to seek and pray ?

God in His essential presence is everywhere throughout His illimitable creation, filling, sustaining and moving on all things in His wide domain. He cannot cease thus to be present unless He cease also to be. This is not then what we especially seek. There is another peculiar presence limited, perhaps, to the times of the old dispensation, like the appearance to Moses in Midian in the burning bush, and the Shekinah also. This may be called the miraculous or extraordinary appearance of God. It seemed to impart holiness to the places where it was manifested. But there is another and third sense in which Jehovah is said to be present—that is, with every believing mind—signified in the promise, “Where two or three are gathered together in my name there am I in the midst of them” to cheer and encourage and bless ; and wherever a pious soul is lifted up in faith and love to heaven, in the sanctuary, the closet, by the wayside, on the mountain-top, or on the pathless deep, there God's presence and power may be enjoyed. This is that which to-day we earnestly desire and seek. We have no idea of any imparted sanctity in the edifice itself that shall give mysterious efficacy to the religious services conducted here. This is never our purpose nor expectation in assembling here ; but it is becoming to pray that He may meet His people here from time to time with tokens of His grace and love ; that His Word and ordinances, as here administered, may be attended with power from on high ; that no false doctrine may ever be taught here, no doubtful practices ever be recommended ; that here true worshippers may assemble and continued victories be won over Satan and the world and sin.

There is an admitted and most powerful principle of association in all minds that prevents connecting with a

sacred place ideas and thoughts alien to its solemnity and to the reverence that should ever prevail here. The man that has no such feeling when he enters the sanctuary of God, but comes in thoughtlessly, as he would to a place of amusement or of traffic, or as he would to hear a public lecture from the rostrum, is not only devoid of the sentiments that should dwell in the bosom of a Christian, but also of those proper feelings that he should possess as a man. No noise, nor confusion, nor disorder should ever intrude here, nor should the voice of unhallowed mirth ever break the solemn stillness. Every association, every recollection should tend to tranquillize the mind and spiritualize it and raise it from earth to heaven; the impression should be that when your feet tread these courts you are withdrawn from the world and its scenes, and have come to wait in the audience-chamber of the "King of kings." God's glory is set forth in nature's wonderful works and His praises uttered by her myriad voices. The dewy freshness of morning, the declining glories of evening, the verdure of Spring, the changing hues of Autumn, the solemn grandeur of the starry worlds speak His praise and glory. But the work He does in the temples of His grace far outshines any inferior manifestation of His character, and will last when the evanescent loveliness of Spring and the fragrance of its flowers has departed and the very heavens themselves are rolled together as a scroll of shrivelled parchment. Soul can never die. Its affections will expand and grow under the more genial influence of a nobler condition; and then the fondest recollections and tenderest associations will be with those places and persons that aided in preparing us for that better state. Fields of human strife, where men court fame at the cannon's mouth, will find no remembrance there; halls of forensic display, where the great ones of the earth debate and settle the destiny of nations; palaces of wealth and royalty, where mirth and song and wine turn life's hours into one unbroken scene of amusement and revelry; the

marts of commerce, where the Midas touch turns everything into gold, and where fortunes are made and broken in an hour—these and such like will not be worth a hearing amid higher immortal interests. But it will be said of the tabernacles of Zion (and we trust of this place, too,) “This or that man was born there.” Long may the pure doctrines of the Gospel be here taught—long may streams of salvation here flow; may no unhallowed tongue ever be here moved to pervert the Word of Life!

We, to-day, cleave anew to the doctrines of the Reformation—those doctrines in the strength of which the martyrs triumphed in flames and passed in chariots of fire to glory—doctrines in the firm belief of which we confidently expect that this church shall be blessed in the future as in the past with revivals of religion by effusions of the Holy Spirit of God. Our motto is that immortal embodiment of Protestantism and evangelical Christianity:

1. “The Word of God only—The rule of our faith and practice.”
2. “The grace of Jesus Christ only—The ground of our hope.”
3. “The work of the Spirit only—The efficient agency of our salvation.”

The principle of our doctrine and government is the widest charity to all. We rejoice to co-operate with all who love the Lord Jesus Christ in sincerity, and who aim to build up His kingdom. We claim as Presbyterians no exclusive ground of labor, but we work with all others; we can do most in our own way, and rejoice to let others do the same. We welcome all to the great field, the world, and are ambitious only to do the most good. We love our Church, because we love our country and the church universal on earth. We hold nine out of twelve essential doctrines of faith in common with all other evangelical denominations. We differ from our Methodist brethren in that we put God first and not second in the order of salvation of

a human soul ; we differ from our Episcopal brethren in that we hold that all ministers in Christ's Church are equal and do not believe in lords over God's heritage ; we differ from our Baptist brethren in that we can come into the Church as families (according to all God's covenants) and not as individuals only—of the mode of baptism we care nothing. We glory in the things in which we agree with other denominations, and are not ashamed in the things in which we differ. We here set up our Ebenezer. Thus far the Lord hath helped us. By His favor we have reached the present point, and by His grace only we stand.

If any should now ask what is meant by setting up an Ebenezer, the answer is plain. I would reply in passing:

1. It means a disposition to give God all the glory for every blessing that has come from His hand.

2. It is disowning our own wisdom and skill and management, and giving God all the thanks, distinctly recognizing His hand, confessing our want of merit, and tracing through secondary causes all prosperity to Him who "doeth all things after the counsel of His own will."

3. It implies an open profession of the truth with a consistent example and attendance on the ordinances, diligence in the pious training of children and in the improvement of our several talents to the praise and glory of God.

4. It implies a dedication of ourselves to His service, dependence on His grace, and a purpose and desire of walking with Him all the rest of our lives, until He calls us hence from toil to our crown in heaven.

Brethren, let us remember time is short, and when another season like this past twenty-five years of history comes around again may those who then survive set up another Ebenezer to a long-suffering, most kind and most merciful God. I look forward from this point where we all now stand ; our stay here will be short ; with these external things we shall be conversant only for a little while ; here some shall come and bring their burdens and lay them down at

the feet of Jesus ; here some of the present generation with whom our responsibility is interwoven shall accept the long-rejected overtures of mercy and find the balm for a broken heart ; here the believer shall sit down at the Supper of the Lord and have his soul rapt away to the temple of which the Lamb is the light ; and here the Gospel shall be to some of you and your children the "savour of death unto death." I roll back the curtain of a few fleeting years and I see another congregation gathered in this place, all unknown to us, and whom we shall never see, filling up these seats—an entirely new generation floating down on the stream of time ; I hear another voice speaking from this sacred desk, pleading with dying men ; I see then and there, as now, some sinner, as yet unborn, with a heart alienated from God, harder than the nether millstone, slumbering away the golden moments, and some devoted messenger of God weeping and urging his lingering flight from the "city of destruction" to "the city of God ;" I see multitudes here listening to the words of eternal life, and I see them from the bosom of eternity looking back on this holy place with higher notes of praise or with a deeper tone of anguish ; and, oh ! I hear the voice of lamentation and woe at the memory of opportunities lost, mercies slighted within these walls. But let us draw the veil and contemplate brighter scenes. I see these pews filled with devout and pious worshippers, souls hungering and thirsting for the bread of life—fathers and mothers, husbands and wives and their children here inquiring for Jesus, and He will meet them here and bless them.

Young men ! on you the mantle of a pious ancestry must fall when your fathers go up to dwell with God. There is room kept for you around our altar and in our hearts. We want you to come with us. Oh ! there's room for you in the Saviour's mercy—room for you in heaven. Come—help to bear the ark of God. The world needs your activity and your strength. The Church calls you, and God expects you.

I have said nothing about the dead of this church in the last twenty-five years. I could not; my heart is too full. They are our dead—part of the host who have “crossed the flood.” The noble men and noble women whose hearts were in this church and whose hands were ever ready for service here to Christ—we miss them in the eldership, in the board of trustees, at the communion table, in the sanctuary, in the Sunday School, in the meetings for prayer, we never cease to mourn their loss. They finished their work and have departed from us for a season. Methinks their spirits hover over this assembly to-day and regard us with deepest interest and with tender love. They are among the “cloud of witnesses” that darken the canopy of the sky, and they are waiting to welcome us and call us to their lofty abode. Yes! yes! we come—we come! The tones of their voices steal upon our ears in solemn, beautiful cadences, and animate us to higher effort and holier self-consecration, and, God helping us, there is not one of us who does not seek salvation through the blood and righteousness of Jesus—not one who shall not share with you the throne and the diadem.

TWENTY-FIFTH ANNUAL REPORT
OF THE
SUNDAY SCHOOLS
OF
SOUTH PARK PRESBYTERIAN CHURCH,

Read at the Anniversary on October 27th, 1878, by

F. C. WILLCOX, Sec'y of Church Schools.

The excellent and carefully prepared historical narrative of the church Sunday Schools, by Mr. F. C. Willcox, Secretary of the School, is here given in full.

The quarter-century report of the Mission School, prepared for a previous public occasion, by Mr. Thos. Darlington, was kindly put into the hands of the publishing committee. It is necessary in the historical connection, and is full of interest; it is also given in full. There must unavoidably be an incidental going over of the same ground in two reports of the Sunday School work in the same church—especially as the Church School was second in time, and had its origin in the Mission School.

WE have met this afternoon to celebrate the twenty-fifth anniversary of the schools connected with this church, and we would extend a most hearty welcome to all present.

Our whole force consists of a parish and mission school, each having an infant department attached thereto.

Although the Mission School is a little more than twenty-five years old, and our own regular anniversary does not strictly occur until December, still we both join with our fostering church on this joyful occasion, and gladly accept the invitation to add our history.

The report, which it is now my pleasure to present, covering as it does a quarter of a century, must necessarily be brief, and confined mainly to facts. And we earnestly trust that no heart will be grieved if, through inadvertence, some faithful and earnest worker should not be mentioned; for it is almost impossible in this sketch to pay a just tribute to all those faithful ones who have been among us.

From the report of Mr. Darlington, read at the Silver Wedding of the Mission School, from the memory of some

of our older teachers, and from the earlier records, we have been able to collate the following facts:

About 1851 the Mission School was started in the old Chestnut Street Depot, under the superintendence of Mr. John P. Jackson, Sr.

In 1853 the Parish School was started in the chapel, and the infant department also had its origin under the very efficient management of Mrs. J. P. Wilson.

In 1854 the Church School moved from the chapel to the present lecture-rooms. Here the school was very ably managed, with Mr. Ralph Pierson as superintendent, and Mrs. Eliza Armstrong, lady superintendent.

The school was rapidly increased, and it was with much pleasure that the teachers saw the gratifying results. At this same period Mr. Asa Whitehead taught a very interesting Bible class of young ladies.

In 1856 Mr. Archibald Parkhurst was elected superintendent of the Mission School, and held that position till 1860. The same officers as in the previous year had charge of the church schools. During the next two years there was no change in the officers of either school, except that Miss Mary H. Gill, in 1857, took charge of our infant department. It was in this same year that Mrs. Wilson organized a Bible class for young ladies, who met for an hour and a half previous to the morning service of each Sunday. During the eleven years in which it was faithfully taught by its founder, forty-three ladies received instruction, and when, in 1868, Mrs. Wilson, on account of indisposition, was obliged to give up the class, there was the most gratifying result that all of her scholars had become church members, except nine, who were communicants on entering the class.

In the next year (1858) Mr. Ralph Pierson was reelected superintendent, Mrs. Armstrong lady superintendent, Dr. Woodhull secretary, and Mr. Hastings librarian and treasurer. The whole number of scholars at this time was five hundred and seventeen, apportioned as follows: Mission

School, one hundred and fifty-seven; Church School, one hundred and seventy-four; infant department, one hundred and ten; Mrs. Wilson's Bible class, thirty-four; and Mr. John Whitehead's Bible class for gentlemen, forty-two. At this time the very excellent plan had been adopted of having each teacher visit a certain part of the city contiguous to the church and urge children who were not in regular attendance at any school to join our bands. We should not here neglect to speak of the earnest efforts which the late Dr. Woodhull used to bring the boys of his class to Christ. Twice a week they met at his office, in Hill street, for the purpose of prayer, and much good grew out of this noble action of their instructor. During this year thirty-nine Bibles were presented by our pastor to those scholars who perfectly recited the Catechism.

The next year (1859), at the annual election, Mr. Pierson was again made superintendent, but declining, the late John P. Jackson was called to the office. Mrs. Armstrong and Dr. Woodhull were reelected. Dr. L. G. Thomas and Mr. Jas. Hastings were elected respectively treasurer and librarian. The number of scholars in our school was one hundred and seventy-nine, and in the infant department, one hundred and thirty-four. Number of books in the library, six hundred and twenty. In this same year the hand of death removed four little children from the infant department.

In 1860 the officers of the Parish School were reelected, Mr. Crossman taking Mr. Arnold's place as assistant librarian. The total number of scholars in both schools was five hundred and seventy-five. We lost by death one of the eldest girls in the Church School.

In 1861, in the Parish School, the officers were the same as in the previous year. It was during the latter part of this year that our beloved superintendent, John P. Jackson, Sr., was called to the mansions above, and the school deeply mourned his loss, for he was warmly attached to it, being

one of the most earnest and patient of workers. The vacant office was filled by the election of Mr. Ira M. Harrison.

In 1862 the officers of both schools remained the same, and there was but slight change in the roll of teachers and scholars.

In 1863, Miss Mary H. Gill, who had been the very excellent teacher of the infant department of our school for six years, was compelled by failing health to give up her Sabbath work among the little ones. Her labors we shall ever remember with feelings of thankfulness that we were able to have such a true and devoted teacher to guide the young. Mrs. Wilson again took charge of the infant department, and has continued to superintend it to the present time, having been very ably assisted during nearly the whole period by Miss Mary Connet.

In 1864 there was no change in the school.

In the next year (1865) the officers of the Church School were as follows: Superintendent, Mr. Ira M. Harrison; Lady Superintendent, Mrs. Coes; Treasurer, Mr. F. Wolcott Jackson; Secretary, Dr. A. W. Woodhull; Librarian and Assistant, Messrs. M. B. Crossman and Edward Reeve. The number of scholars was one hundred and sixty, with one hundred and seventy-seven in the infant department. The collections of this year amounted to \$256.20.

Passing to the next year, 1866, we find that the number of scholars varied but little from that in the previous year. But we lost two faithful teachers, whose memory will ever be cherished for their good works.

It was at this time that the present ladies' parlor and infant school room were added, the whole expense being \$1,700, which amount was collected in two days by Mrs. Wilson, who personally obtained subscriptions of \$100 each from seventeen gentlemen in the church.

In 1867 the officers of the school remained the same, and Mr. Vail was elected assistant librarian.

In the next year (1868) we had one hundred and fifty

scholars, thirty-four teachers, four Bible classes, and one hundred and thirty-nine children, with five teachers, in the infant department. The collections amounted to \$308.73. Mr. Ira M. Harrison was superintendent; Miss Sarah A. Gill, lady superintendent; Dr. A. W. Woodhull, secretary; Mr. F. Wolcott Jackson, treasurer, and Mr. A. W. Taylor, librarian. The system now in use, of collecting the money from the classes at the end of each month for missionary purposes, was adopted. This was also the period when our pastor's wife was obliged to relinquish her Bible class, before-mentioned.

In 1869, at the annual meeting of the Parish School, as Mr. Harrison declined a reëlection, having held most acceptably the position of superintendent for seven years, Mr. A. I. Gillette was chosen to fill that office. The other officers remained the same, and Mr. E. L. Hamilton was elected librarian. Much praise is due him for the very able manner in which he has attended to our mental wants in furnishing us with good books. The records of this year show one hundred and fifty-eight scholars, thirty-two teachers, two Bible classes, and one hundred and thirty-six scholars, with five teachers, in the infant department, and nine hundred books in the library. The collections amounted to \$450.93.

In 1870 the number of scholars and teachers in both departments was about the same as in the previous year. Three of the scholars united with the church. At the annual meeting Mr. Gillette was reëlected superintendent; Mrs. Ralph Pierson, lady superintendent; Mr. F. Wolcott Jackson, treasurer; Dr. Woodhull, secretary; Mr. Hamilton, librarian, and Mr. W. A. Perry, assistant librarian.

In 1871 the officers of both schools remained the same. The number of scholars was one hundred and sixty in the senior department and one hundred and ten in the infant department.

In 1872 the number of teachers and scholars remained the same as in 1871, and there was the gratifying result

that nine scholars had given their hearts to the Saviour. The collections in both departments amounted to \$243.62. At the annual meeting Mr. Gillette declined a reelection, and our present superintendent, Mr. David C. Dodd, Jr., was called upon to fill that position, and the present secretary was elected assistant librarian.

In 1873 we had the same officers (with the exception of the lady superintendent) as in 1872. The rolls showed one hundred and sixty scholars and thirty-two teachers in the senior department and one hundred and five scholars and seven teachers in the infant department. We record with much pleasure that eleven of the scholars resolved to turn from the world and give their hearts to God.

In the next year, 1874, the officers remained as in the last year.

Passing to 1875, we find that the same officers in the Parish School were again reelected, and the school numbered one hundred and sixty-six, with an infant department of one hundred and twenty-five. Through the earnest, personal efforts of the late Mr. A. I. Gillette our Sunday school room was improved and rendered more cheerful, and the library was replenished.

In 1876 the Church School consisted of twenty-nine officers and teachers and about two hundred scholars.

It was in the Spring of this year that our school was entered by death, and a most faithful officer removed. We refer to the late Dr. Addison W. Woodhull, Elder in the church. He had been connected with the school almost from its formation, and its welfare and interests seemed to be a personal matter with him, and he frequently referred with deep regret to the fact that attendance at the teachers' prayer meeting was not made a duty which each one felt that he owed his God, the school, and himself.

In the Fall of 1877 we were again visited by the hand of Providence, and called to mourn the loss of a former superintendent. I cannot more fitly commemorate him than by

quoting the tribute which the late Dr. Woodhull paid him, in his report of 1872, when Mr. Gillette declined a réélection. He said: "I feel assured that I but express the feeling of every one connected with the school when I say that his services were always of the most faithful and painstaking character, and that the duties of his office were ever performed with zeal and alacrity, and with a congeniality that drew to him the affection and esteem of all who were under his charge."

During the latter part of last year the congregation responded very liberally to requests for money to replenish our library: \$110.55 was collected and \$108.03 expended for books, leaving a balance of this fund of \$2.52.

The new books were placed in the hands of the scholars during January of this year.

At the annual meeting held the 20th of last June the following officers were elected:

Superintendent—Mr. David C. Dodd, Jr.

Lady Superintendent—Mrs. E. C. Platner.

Treasurer—Mr. F. Wolcott Jackson.

Librarian—Mr. E. L. Hamilton.

Secretary—Mr. F. C. Willcox.

Committees have been appointed in each school to co-operate and devise plans by which greater interest and work may be developed in the school.

We have departed from the old routine of exercises, superseding them by others of a more interesting nature.

Our faithful and beloved pastor still questions the school at the end of each month on the parts of the Catechism recited in that time.

Another new and most excellent plan of impressing the lessons upon our minds has been introduced by our pastor—that of preaching a short sermon to the schools on the last Sunday of each quarter on the work passed over in that period. Our records now show about fifty officers and teachers and three hundred scholars in the Mission School (both

departments), and twenty-five officers and teachers, with one hundred and fifty scholars, in the Parish School (both departments).

Our library numbers four hundred volumes.

The amount of collections for missionary purposes, contributed during the last twenty-five years by the Church School, has been about \$5,600—\$1,000 of which was by the infant department.

In this brief review we see very many blessings for which to be thankful to Almighty God. Can we not, ever looking to the Throne of Grace for strength and help, incite new energy in our schools? Will not each teacher and scholar, on this Sabbath, ever memorable for the pleasant recollections which it shall bring to us in the future, resolve to bring in as many scholars as possible, and fill our ranks with new recruits?—for the field for work is large.

Let us, then, "Rejoicing in Hope," pray that God in His infinite goodness will bless and mightily strengthen us, and cause our Sunday Schools to be foremost in the glorious work of Christ.

FRANK C. WILLCOX,

Secretary South Park Pres. Church Sunday School.

OCTOBER 27, 1878.

Owing to the absence of any record of the earlier years of the South-Park Mission Sunday School, it was necessary, in the compilation of this sketch of its history, to resort to the memories of those who took part therein.

As we are fortunate enough to have remaining with us several of those who commenced with the enterprise, we have been able to arrive with some degree of certainty at the following particulars:

Shortly after the erection of the railroad depot at Chestnut street, it being noticed that a number of children congregated around that place on the Sabbath, creating much noise and confusion, with some destruction of the property, through the efforts of Mr. John P. Jackson, Mr. Samuel P. Smith, and others (Mr. Jackson obtaining the use of the depot building for that purpose), a Sunday School was opened.

The school was under the superintendence of Mr. Jackson and his sister, Mrs. Eliza Armstrong. This was about the year 1851, and continued until the opening of the Mulberry street chapel, a little over a year later. An attempt was made to take the school to the chapel, but it was unsuccessful. In 1853 the Rev. Mr. Campfield, assisted by Mr. David Joline and a few others, started the school anew in the depot, Mr. Joline being the first superintendent.

From that time to the present it has continued its regular sessions.

Mr. Joline was superintendent until 1856, when Mr. Archibald Parkhurst succeeded to the office. He continued as such superintendent until May, 1860, when Gen. Joseph C. Jackson was elected.

Owing to the call for his services in another field, by reason of the breaking out of the rebellion, he left after one year's services, and Mr. Humphrey R. Fuller was elected in May, 1861. He continued as such superintendent until his removal from the city, in 1863. During this period the school was transferred to the chapel in Mulberry street, where it now is.

Mr. Francis N. Torrey succeeded Mr. Fuller as superintendent.

At this time the average attendance was one hundred scholars, twenty-four teachers and officers.

Mr. Torrey was elected superintendent for five years successively, but in September, 1869, owing to his ill health, was obliged to give up, and Joseph D. Doty acted as

superintendent the remainder of that year, and was elected for the six following years.

In the year 1871 it was resolved that the chapel was dilapidated, repulsive, and unwholesome, and efforts were made to obtain new accommodations.

These efforts ended in the refurnishing, enlarging and repairing of the chapel, at an expense of about \$1,800. The funds were obtained by great sacrifices on the part of the teachers, aided by subscriptions from friends in the church and by an organ concert kindly given by Miss Elizabeth H. Marsh, which extinguished the debt which had been crippling their usefulness.

It was during the latter part of this period that the convention at Indianapolis adopted the uniform lessons which have so greatly added to the interest and utility of the Sunday School.

During the year 1874, owing to Mr. Doty's business duties necessitating his frequent absence, Mr. Daniel Halsey was elected assistant superintendent, in which office he has continued until the present time.

At the annual meeting in May, 1875, Mr. Doty removing from this city to Philadelphia, our present superintendent, Mr. John Y. Foster, was elected, and has been continued in the office until the present time.

In the year 1876 it became necessary to enlarge the chapel a second time, which was done at an expense of about \$800. During that year a new library was procured for the school, costing \$250, and a new organ—the money for the organ being chiefly given by two of our present teachers. Over \$1,100 was raised in that year by the teachers, with very little outside help, except as they came as visitors to entertainments and lectures given for this purpose.

The school now numbers fifty officers and teachers and two hundred and thirty-two scholars, including an infant class of about seventy scholars, making a total of two

hundred and eighty-two—the average attendance during the last few months being two hundred and sixty-one.

We have a Dorcas Society, to which one person alone has contributed the sum of \$100, which sum, with the other contributions, has been most judiciously expended under the direct personal supervision of the society.

Mention must be made of our weekly prayer meeting, which, without doubt, has been our most efficient means of producing and keeping alive the interest of all in their work. Here have we taken sweet counsel together; here have been strengthened the hands which hung down; here have we found cause to praise Him who giveth songs in the night.

THE BENEFIT ACCOMPLISHED.

A few of our number have been transferred from the Church Militant to the Church Triumphant, one of whom, Rev. Nathan P. Campfield, here first received his call to the sacred office. The names of others are: Alfred E. Allen, A. E. Ballard, Jonathan Bailey, ——— Crawford, Walter Harris, Lewis Harris, Simeon Pierson, Miss Eliza B. Brown, Miss Drummond.

At no time have we seen greater reason for encouragement in our labors than at the present, and we rest confidently in His promise who said, “He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him”—Ps. cxxvi. 6.

In 1780, it is generally believed, Robert Raikes commenced the Sunday school. A hundred years have not yet passed, and we learn from the statistics of the convention held at Atlanta that the Sunday school army in this country and Canada now numbers 6,843,997 scholars (privates), with 894,793 teachers and officers.

What a matter for congratulation to every true patriot, philanthropist, and Christian.

Now that the Papal power and the Ottoman Empire are being broken, doth it not appear that the stone cut out

without hands shall become a great mountain and fill the whole earth?

The following affectionate and tender tribute to the pastor from the superintendent and officers and all the teachers of the Mission School, and signed by them individually in the original manuscript, was read by Mr. Darlington. It is too highly appreciated to be omitted in the permanent record of the transactions of this memorable occasion, as it will ever have its place permanently in the heart of its grateful recipient:

NEWARK, N. J., Oct. 27, 1878.

REV. JAS. P. WILSON, D. D.:

The undersigned, officers and teachers of the Mission Sunday School of the South Park Presbyterian Church, cannot permit this anniversary occasion to pass without giving a formal expression of their feeling toward you as their pastor and friend. The twenty-five years which have elapsed since you commenced your pastorate, and this school started on its career of usefulness, have been memorable in the spiritual history of nearly all of us. Some of us have in this period, through your influence, been brought, as we believe, to a saving knowledge of Christ, and, as we hope, to an activity not altogether fruitless in His service. Some of us have labored with you from the beginning in the work of both Church and Sunday School. All have enjoyed, first or last, the benefit of your instructions and example. We wish now, standing amid the recollections of the years whose results are to-day gathered into sheaf, to testify our sense of your fidelity, and our appreciation of the value of your work among us and around us. You have maintained the standards of sound doctrine; have taught and illustrated a genuine, practical piety; have resisted all compromises with the spirit of worldliness; have faithfully warned against the lures and temptations, especially, that lie in wait for the young.

Twining our bit of rosemary about the "white stone" of this anniversary day, thankful for all the precious memories

it commemorates, we pray, unitedly, that the years as they go may bring to you prosperity, peace, and the solace of that perfect trust which has its foundation in the promises of Him who never forsakes His own.

Very sincerely yours,

JOHN Y. FOSTER.

Isaac N. Doty,
Jean. R. White,
Arch'd Parkhurst,
Lizzie Parkhurst,
Thomas Darlington,
Mamie Pierson,
Alex. T. Looker,
Thomas Darlington, Jr.,
George W. Howell,
Helen Wilson,
Daniel Halsey,
W. G. Wagoner,
Oscar E. Day,
M. B. Gardner,
Samuel Clark,
W. A. Thompson,
E. Alex. Underwood,

T. W. Disbrow,
W. C. King,
Mrs. V. N. Wright,
J. Wm. Tuttle,
Lavinia Morehouse,
Lizzie M. Blake,
Lizzie Baldwin,
Huldah N. Clark,
M. C. Underwood,
L. A. Doty,
Mrs. Wm. A. Thompson,
Mary A. McDermit,
Mary C. Johnson,
M. Cornelia Brown,
Maggie Baird,
Mrs. Morehouse,
Laura E. Foster.

AN OFFERING FROM A SUNDAY-SCHOOL SCHOLAR OF THE SOUTH PARK
CHURCH TO THE PASTOR. ON THE TWENTY-FIFTH
ANNIVERSARY, 1878.

I.

The silver circle closes to-day
Of our quarter-century passed away ;
We meet once more at this sacred hour
To thank the Lord for the strength and power
That have led us on through years gone by,
Those years that from memory never die.

II.

"Our days are as grass," the Psalmist saith ;
For what is our life ?—'tis but a breath !
A few short days, and the race is run,
Like a story told, a sweet song sung ;
The words float by, and the music seems
Like far-off melody heard in dreams.

III.

Oh ! friends so loved, who have passed away
Like morning mists at the dawn of day,
Since, under the elm trees' peaceful shade
The corner-stone of this church was laid,
Your ransomed spirits, fair and bright,
Are watching us from the realms of light !

IV.

The years of the *past* are dead and gone ;
The *present* is ours—we journey on.
The banner of Christ in *his* right hand,
Who thro' all these years has led our hand ;
Whose loving voice has proclaimed the truth
In the ears of age and wayward youth.

V.

Our hearts beat quick, and our eyes grow dim,
As we think of all our Guide has been ;
He has helped us bear our griefs and cares
By kindly counsel, by earnest prayers ;
And his tender words sweet comfort brought
To the aching chords of the mourner's heart.

VI.

Our youth is past—let us hasten on,
Still looking east for the rosy dawn ;
Still pressing on through the future years,
Till the Resurrection morn appears ;
When from earth this church of ours shall rise
To the Church Triumphant in the skies !

EVENING SERVICES, SUNDAY, OCT. 27TH.

TWENTY-FIFTH ANNIVERSARY OF THE INSTALLATION OF THE PASTOR.

In the evening a great congregation assembled. Every seat in the spacious edifice was filled, and chairs were placed in the aisles to accommodate the throng of worshippers. On the platform were seated Drs. Wilson, Stearns, Few-Smith and Brinsmade, and Rev. Dr. Wm. Aikman, who were the officiating clergymen at the installation of the present pastor, twenty-five years before.

The exercises commenced with the singing of the anthem, "How Lovely are the Messengers," by the numerous choir of the church, after which prayer was offered by Rev. Dr. Taylor, of Clinton Avenue Reformed Church. Dr. Wilson then read a selection from the Scriptures, after which an original hymn, by Rev. Thos. Hempstead, was sung. It commenced :

"Not the majestic hills alone,
Nor glittering worlds are made Thy throne."

These interesting services were followed by addresses from the clergymen above-named. These addresses were exceedingly eloquent, able and impressive.

It is a matter of great and lasting regret to the committee that they are not able to give the very language of the speakers in full, as it was uttered on the spot. It was their intention so to do, and arrangements that were considered to be adequate and final had been made with an experienced short-hand writer to be present and take down the words as they fell from the lips of the distinguished speakers. But an entirely unforeseen and unexpected event at the last

moment, greatly to the disappointment of the committee, disconcerted their plans.

The address of the Rev. Dr. Aikman, though delivered without notes, was fortunately written out, and was kindly furnished to the committee for publication. This we are happy to give in full as it was delivered. The remarks of all the other speakers we are able only to present in a fragmentary form, as they could be gathered from the newspapers and from the recollection of the gentlemen themselves. But, after all, it is only a meagre outline, a mere skeleton of thoughts and remarks that were very rich and suggestive, and that made a deep and evident impression on the minds and hearts of the crowded assembly. The committee regret that they can not give them to the public in a complete form.

DR. J. F. STEARNS' ADDRESS.

Rev. Dr. Stearns, pastor of the First Presbyterian Church, made the first address of the evening. He said that for twenty-five years the pastor of the South Park Church and himself had labored side by side, and there had never been a jarring note in their intercourse.

He spoke principally in regard to the early history of the church in which he was standing. When he first came to Newark, in the Autumn of 1849, there were here, of the Presbyterian denomination, three well-established and partially endowed churches, viz., the First, Second and Third. A fourth (the Central Church) was self-supporting, but had only a very inadequate house of worship.

Three others were just struggling into existence—one of them already organized, having a pastor-elect and a small house of worship, built partly by donations from the members of other congregations, but not yet dedicated ; another (now the Park Church) organized, and holding service in Library Hall ; and the third worshipping in a small frame building, but not organized as a church.

There were, besides these, a church of the colored people, very weak and dependent, and a small nucleus of a German congregation, neither of them having a permanent house.

All the pastors in active service, and on the ground, except one, were new men, strangers to their congregations and the community, and strangers, comparatively, to each other. Yet, the speaker said, he could bear witness that they, including himself, saw eye to eye, and acted hand in hand

It was shortly after this that the proposal to attempt the founding of another new Presbyterian church began to be considered. Some people thought that the condition of the feebler churches hardly justified the establishment of another. It seemed like a dangerous experiment, for the population of Newark then was less than 40,000. The attempt was made, however, to meet the prospective wants of the community, especially of the great population crowding and forcing its way into the limits of the city.

The first step was the formation of the Newark City Mission Society.

This church, he said, was in a measure the outcome of that society which had erected the Mulberry Street Chapel. That chapel, by agreement with the subscribers to the building fund, reverted to the South Park Church when it was established. The Doctor spoke of some of those who first took an active interest in the organization of the new church, and of the grief with which he parted from those who went from his church to establish this. In this connection he mentioned the names of John P. Jackson, Sam'l

P. Smith, Aaron Carter, Jr., Asa Whitehead, Ira M. Harrison, Captain Ezra Nye, and others, who had been members of his congregation. In all twenty-nine members left the First Church for the new one, and among them he could not refrain from paying a tribute to the memory of Mrs. Eliza Armstrong, long since passed away, whom he spoke of as one of the noblest women in the community.

Dr. Stearns produced the original pencil draught of the form of organization, saying he little expected to be able to show it to such a congregation as this so many years after. He said twenty-nine members went from his church, twenty-one from the Third Church, four from the Sixth Church, four from the Central Church, and two from others.

The South Park Church was organized on the 20th of March, 1853, and of those who took part in the services all but one, the late Dr. Eddy, were present at this twenty-fifth anniversary.

Doctor Stearns spoke of his experience during the intervening years since he took part in that organization, and when his remarks were ended many tearful eyes were noticed in the congregation. He spoke with evident emotion, the anniversary recalling many circumstances in his career as a minister in this city which were naturally calculated to touch the tenderer feelings of his audience. When the church whose twenty-fifth anniversary was being celebrated was born he was a pastor in this city, and ever since he has been identified with the religious movements connected with its growth.

Dr. Stearns' whole address was touching and highly instructive, and will not be readily forgotten.

DR. J. FEW-SMITH'S ADDRESS

Rev. Dr. Few-Smith spoke eloquently of the history of the South Park Church, and of the good feeling and pure motives with which it was started. The speaker "well remembered the installation services, which took place in the First Presbyterian Church, and the trepidation with which he delivered the charge to the pastor, the learned Professor Wilson."

After recalling other incidents, the Doctor referred to the long pastorates in Newark, which, he said, reflected credit alike on pastors and people, and for which he gave the following reasons :

1. These pastors have faithfully preached the simple truths of the Gospel of the grace of God ; and this has been the sum and substance of their pulpit services.

2. They have been remarkably free from the exciting and injurious sensationalism of the times on the one hand, and from an ultra-conservatism on the other.

3. They have also been wide awake to passing events, to current discussion, and to the spirit of the age. They have adapted their preaching to the necessities of their people, and have brought the great and ever-changing phases of religious thought, public morals, and social life, to the test of the Word of God.

This has been true of other denominations also. (Here the Doctor paid a graceful tribute to Rev. Drs. Scott, Polhemus, Rowland, Cookman and Fish ; and also to Archbishop Bailey and Father Moran of the Roman Catholic Church.)

4. The pastors have been sustained in their labors by congregations who appreciate all this, and who are willing to work ; by excellent elders, deacons and trustees, and by a stable and church-going people.

Dr. Few-Smith closed his admirable address (of which we are able to give so meagre a sketch) by a glance into the future and a glowing picture of what this church would yet accomplish for the kingdom of Christ and the salvation of souls.

REV. DR. BRINSMADE

Spoke of the memories which the occasion revived, and thanked heaven that he had been permitted to be present, little as he anticipated that he would be. He said he was "glad to be permitted to say a few words, and to speak of those persons who were either of the board of trustees or of the session, who have gone from among us and 'do rest from their labors.' I knew them, perhaps, as intimately as any one here to-day, and I am happy to pay a tribute to their memories, and also to give thanks to God for His goodness and grace so richly bestowed upon the church from that time until the present, and ask for the continuance of the same rich blessings." The tender words and touching reminiscences of the aged and venerated speaker deeply affected many of the audience. He seemed to stand ready and waiting his departure, which indeed was much nearer than any at that moment anticipated ; for in less than three months his spirit winged its everlasting flight, and he had entered into rest.

DR. WM. AIKMAN'S ADDRESS.

MY BROTHER AND MY FRIENDS :

I feel that when I bring to you my warm congratulations to-night that I must also congratulate myself on having the privilege of being present on an occasion so rare and so delightful. When your letter of invitation, after some wandering in the mails, reached me a few days ago inviting me to be here, I read it with a glow of pleasure, both because such an event as this was at hand, and also that I had been thought of in connection with it. Had there been nothing else, my friends, the friendship of more than a quarter of a century which I have been permitted to have with your pastor would have brought me here. As the years go on we find that among the many precious things which God's providence kindly permits us to have, not the least sweet and blessed are our friendships. He who can clasp the hand of a friend and feel the electric touch of the old affection, as it is softened and deepened with the lapse of years, is rich indeed.

So it was that when I received your invitation to be here on so joyous a day, there was nothing for me but to come.

We stand and talk to-night of twenty-five years of pastoral and church-work. Happy the pastor and blessed the people—and few such there are—who are able to hail such an anniversary as that which you celebrate! I bring you my warmest congratulations, and I join with you in thanks to the Great God who has measured the years so graciously to you both.

Twenty-five years of pastoral and church life! We speak the words easily, but what a wealth of meaning is in them! Consider them in the view of the intellectual work

which they have witnessed. Whatever some other men may think of the work of a preacher and a pastor, I know well that your minister has never looked upon his work as an easy or a simple one. These years have been to him years of work—I will use the stronger word—they have been years of toil.

To have been for twenty-five years abreast of this age, amid all the discoveries and advances of science, amid all the overflowing abundance of books, in a time when the literature of every subject is on the table and in the hands of every hearer—to be able in such a time to lead the thought of a congregation such as has gathered within these walls—ah! my friends, that has not been achieved easily or carelessly. It has been paid for by toil. Your minister has gone up to great outlooks and seen vast prospects with mountain ranges and cloud-covered domes, forests and smiling fields, with glimpses into unfathomable skies; he has come back and told you of it all; but that has cost labor of climbing, it has meant steps often weary with the journey. He has brought trophies and spoils to you, but they have been from hard-won battlefields, where difficulties and doubts have been met and vanquished; you have enjoyed the spoils, but you have not seen the sweat of the conflict. He has rolled treasures at your feet, but it has been because he has gone down into deep mines and toiled sometimes in darkness for them. He has spread feasts before you, but only because he has sown and reaped with Spring and Summer toil.

So the years in their rich fruitage have come to you, but all the while they have had work for him, and who can measure their priceless value for that?

And how much these twenty-five years mean when you remember what they have done for you in the domain of thought and spiritual experience! What new vistas they have opened before you, what new insight into God's word, what new views of Christ and His salvation; what new

hopes have they awakened, what fears have they quelled, what fountains of love and joy have they opened! Some of their influence you have seen and understood, and have been grateful for; but probably their largest and best power have never been by you appreciated or even known; it has touched you so gently and noiselessly, it has been so continuous and regular that you have not perhaps recognized it. But it has been none the less powerful for that. Twenty-five years of influence from a thoughtful ministry (aside from its spiritual forces) upon individual minds and hearts and upon family life as it touches them not only in supreme moments, but in the walk of ordinary days, may well challenge our profoundest consideration.

These twenty-five years, too, have an intense meaning when you remember that they have been for you twenty-five years of love and sympathy. During them all you have been the object of his perpetual solicitude and care. You have been carried in the heart of this pastor. Few, I am persuaded, understand what this is. Here is a part of a minister's work that many people never think of. You will recall a scene related by more than one of the Evangelists, where, at the close of a day of labor, as the sun went down, they brought the devil-possessed, the sick and the sorrowing, the accumulated suffering of a whole city, and laid it upon Christ the Saviour. I think it was an eye-witness that narrated it. He saw the look of mingled pain and weariness that came over the face of Jesus, and the old words of the prophet suggested themselves: "Himself took our infirmities and bare our sicknesses." A true pastor understands this. It is his work to sympathize with his people, to take upon him their griefs, and to have his heart wrung with their sorrows. This tells upon a man. Many a time he comes home, all weary and heart-sore, from some scene of suffering, and would fain in sleep find relief. It has been a drain upon his nervous power, upon his life power. The good shepherd giveth his life for the sheep.

How, my friends, you have gone to your pastor; you have taken your cares, your troubles, your anxieties, your bereavements; you have taken them freely, because you knew how welcome you were to do it; you have laid them all and many a time upon him, with little thought what it cost him to receive the burden. It has sometimes been an inexpressible satisfaction to him, but it has made an expenditure of which possibly you may not have dreamed. How shall we estimate twenty-five years of affection and sympathy? Shall I take jewels and spread them in glittering beauty before you to pay you for them? You would smile at the meaningless return.

But I will not pursue these thoughts. I am aware that I am here not simply because I am an old friend of your pastor, but because, providentially, I had a part in the organization, by the Presbytery, of the church. It was an humble part, simply, if I recall it rightly, the reading of a passage of Scripture. But I remember the passage which I read. It was that in Genesis (12 : 1-9) where Abraham is called by Jehovah to leave his country and his father's house and go to a land that he should be told of, and where it is said that "Abram journeyed, going on still toward the south." The Scripture seemed to me appropriate to the hour when some of you were leaving, with many a regret, your old church-homes and going southward to make a new one.

I knew then, and I know now, what it cost you to leave the place where your fathers worshipped, near which your revered dead were sleeping, where you yourselves had been baptized, and where you had publicly confessed the Saviour before men. But I know well that you have not a single regret. No—no! you have only joy that twenty-five years ago you went southward. The altar of sacrifice has become a temple, where songs and hallowed memories are ringing like an anthem in your ears to-night. The new home in the south country has been blessed to you and yours all along the years.

By one of those subtle associations which are often difficult to trace, another Scripture comes into my mind. You

will remember a pleasant story of some thirty-three hundred years ago. Canaan had been conquered and the allotments had been made. Caleb had received his portion, but in it was Kirjath-Sepher, a stronghold that defied him. "And Caleb said, He that smiteth Kirjath-Sepher and taketh it, to him will I give Achsah, my daughter, to wife." (Jos. 15: 16.) Othniel, the son of Kenaz, took it, and Achsah became his own. The young wife at once identified herself with her husband's interests, and with her wifely devotion and womanly tact, she comes to her father. It was the time of her wedded joy and his triumph—a good time to make a request—and she said: "Give me a blessing; for thou hast given me a south land; give me also springs of water. And he gave her the upper and the nether springs." So I think that in your south-land and besides this husband there has been walking a presence that has had the same wifely devotion and that has been a perpetual petitioner to another and a Heavenly Father for other springs of water; and the fountains have flowed forth as the years have gone in blessings for you.

Those of us who mark the sometimes hidden forces of this world have some appreciation of woman's power. A few days since, a friend of mine whose wife had a little while before passed into the silent heavens, was speaking in my hearing of the work which nowadays women are taking so much upon themselves, and, expressing the fear that it was not all wisely done, was warning us not to be carelessly putting upon them the burdens of the Church. Lest any should mistake his feeling, he said: "The strongest thing that I have ever leaned against was a woman, and," he softly added, as he looked half-dreamily upwards, "I lean against her still, though she has passed beyond my present sight." Here among you have been twenty-five years of gentle ministrations, and they have been a benediction to you all.

I stand here with peculiar emotions. If there are times when we conceal how old we are, it were useless to attempt it to-night. I am reminded that I am not the almost boy

that I was when I took part in the service which we now commemorate. I have found myself, as I have been walking your streets, looking into the faces of the middle-aged and the old for the friends of those days when I had my home here. I glance at the houses as I pass and I remember those who had their homes in them, and whose pleasant hospitalities I was privileged to enjoy in the by-gone time ; but other and stranger faces look from the windows. I miss the old and honored faces that once benignantly greeted me. I miss the dark and lustrous eyes and forms that walked in their womanly beauty. I know that they have vanished from the earth. So my thoughts have a southward turning to the land of more than tropic beauty—

“ Where everlasting Spring abides,
And never withering flowers—”

to the land where we do not grow old and where we gather the harvest of God's grace and glory. Blessed be God ! our steps are turned thither, and the swiftly-flying days bear us nearer to it. We will not be despondent, but joyous only to-night. A few more days of work, and then the cloudless land !

Take, my friends, an inspiration from this anniversary. You look back for a few moments (and it is well) from this sunlit height at the past, and you give thanks ; but look forward, too. To many of us there are far less than twenty-five years of earth. The sun has over-passed the meridian, the afternoon is upon us. It is well—only well. We will, by His grace, make the coming days more full of work for Him to whose home and rest yonder we go.

After singing the hymn, “ Glorious Things of Thee are Spoken,” a collection was taken up, and then the anthem, “ Oh ! be Joyful in the Lord,” was effectively rendered by the choir, at the conclusion of which the benediction was pronounced and the great assembly was dismissed.

THE HISTORICAL EXERCISES.

MONDAY EVENING, OCTOBER 28TH, 1873.

Another very large audience convened, crowding the building in every part. The presiding officer of the evening was Mr. Ira M. Harrison, who has been most intimately identified with the church from its origin, being also one of the original members.

The exercises opened with a duet and chorus, "By Thee with Bliss," rendered by the church choir in an able manner. Prayer was then offered by Rev. Dr. Samuel Hall, after which Mr. John P. Jackson read the history of the church. It was elaborate, and exact, and exhaustive, and satisfied every one that the task could not have been assigned to better hands, both for its literary excellence and historical accuracy. The numerous incidents worthy of note in the church's life of twenty-five years were related with great skill, and ingeniously woven into the thread and philosophically commented on. The attention of the great audience was closely retained to the end, and favorable expression was universal.

At the close of the historical narrative the choir and congregation sang "Zion Stands," and a brief address followed by Mr. S. P. Smith, now a resident of Orange, in this State, one of the original elders of the church, and the largest contributor of funds to the erection of the edifice, recalling incidents in the early history of the church known to but few, and worthy of remembrance. An interesting and complimentary address was also made by Hon. Nehemiah Perry, whose connection with the church dated back almost to its

earliest history, and who has ever been one of its most ardent and consistent supporters.

At the conclusion of these addresses the anthem, "Et Resurrexit," (Mozart) was sung by the choir. Other brief addresses followed. Mr. John Brisbin, being called for by the presiding officer, rose, and after premising that he had little to say, added that when the members of the church had paid two-thirds of the debt on the church building (\$7,000) he would be glad to pay the remaining third. Mr. Brisbin's speech, though short, was evidently considered by the audience a very effective one, loud and long applause following the noble and munificent offer.

After Mr. Brisbin's pointed and available speech, the audience united with the choir in singing "I love Thy kingdom, Lord," &c., and were dismissed with the benediction

HISTORICAL ADDRESS OF JOHN P. JACKSON.

The nineteenth day of April, 1852, may be assigned as the date of the first formal action taken for the constitution and organization of the South Park Presbyterian Church of Newark. On that day a public meeting was held in the Mulberry street chapel, and in pursuance of a previous conference which had been held early in the Spring, at which there were present five individuals (Asa Whitehead, Samuel P. Smith, John P. Jackson, Rev. Wm. Bradley, Aaron Carter, Jr.) who for a long time had taken deep interest in the formation of this enterprise, and who had become impressed with the sentiment that immediate effort should be made to establish another Presbyterian church in the southern portion of the city. It was resolved in the meet-

ing at the chapel, after a full discussion, that it was the sense of those present that the erection of a church edifice in the vicinity of the South Park, as a place of worship for a Presbyterian congregation, was greatly needed, and that the time was favorable for commencing the enterprise. A large committee was appointed to solicit funds and to commend the object, confidence in the project at one time being so depressed as to threaten an abandonment. After several months of labor they felt authorized to report an amount of subscription which they regarded as sufficient to insure the success of the project.

Accordingly another public meeting was held January seventeenth, 1853, likewise in the Mulberry street chapel, and a committee was appointed to make the necessary arrangements for such an organization. On the twenty-eighth day of the same month the organization was duly effected, and a certificate of incorporation was the next day filed in the office of the clerk of the county, setting forth that at a meeting of the members of a religious society, or congregation of Christians, held in the Mulberry street chapel, in the South ward of the city of Newark, the same being their usual place of worship, for the purpose of electing trustees, pursuant to the law of the State, and in pursuance of an advertisement and notice required by the said law, the following persons were duly elected trustees of said society: Seth W. Magie, Silas Ford, John P. Jackson, Aaron Carter, Jr., Ezra Reeve, Peter G. McDermit, and Asa Whitehead; that they assumed the corporate name of "The Trustees of the South Park Presbyterian Church." And so the church became a corporation in fact and in law.

The trustees immediately appointed a committee, consisting of the Rev. William Bradley, Rev. Samuel L. Tuttle, and Messrs. Samuel P. Smith, John P. Jackson and Aaron C. Johnson, on the subject of the organization of the church, and it was finally resolved that the proper proceedings to that effect should take place in the First Presbyterian

Church, on Sabbath evening, March twentieth, 1853, and that the church should be connected with the Presbytery of Newark. At that time and place the church received its spiritual organization at the hands of Rev. Dr. Stearns, of the First Church, assisted by Dr. Few-Smith, of the Second Church, Dr. Brinsmade, of the Third Church, Dr. Eddy, of the Park Church, and Rev. Mr. William Aikman, of the Sixth Church. The new members rose and renewed their covenant, and immediately thereafter the ruling elders were elected and set apart, the first session being composed of Messrs. S. P. Smith, David Joline, Aaron C. Johnson, Seth W. Magie and Aaron Carter, Jr.

The organization was composed in its spiritual character of members who came from several of the churches of the city. From the First Presbyterian Church there came twenty-nine members; from the Third Church, twenty-one members; from the Sixth Presbyterian Church, four members; from the First Reformed Dutch Church, four members; from the Park Presbyterian Church, two members; from the First Congregational Church, two members; and one from the Second Presbyterian Church.

They were kindly received by the Newark Presbytery, who took them under their care and commended their enterprise to the confidence of the Christian community.

Thus placed on its temporal and spiritual foundations, the people of the congregation held their services in the Mulberry street chapel from March twentieth, 1853, under the ministrations of various clergymen, among whom were the Rev. Mr. Goodenow, the City Missionary, and Dr. Asa D. Smith, Rev. Mr. Bradley, and others.

After the lapse of a few months, and just a little over twenty-five years ago, a call was extended to the Rev. James P. Wilson, D. D., at that time Professor in the Union Theological Seminary, New York, to accept the pastorate of the church. Happily, as we believe every one would say, for both pastor and people, the call was accepted, and arrange-

ments were made for the installation of the pastor at as early a period as was practicable, and the time was fixed for the twenty-fifth day of October, 1853.

I find in the *Newark Daily Advertiser* of Oct. 26th, 1853, the following account of the services :

“Interesting exercises took place in the First Presbyterian Church last evening in connection with the installation of Rev. Dr. Wilson as pastor of the South Park Church. After opening exercises by Rev. Mr. Aikman, the venerable Dr. Fisher, of Orange, delivered a discourse from a text in Second Corinthians: “Who is sufficient for these things.” Explaining the context and applying the words to the occasion, he discussed, 1st, The nature of the Christian ministry ; 2d, The requisite qualifications for a discharge of its duties, which were stated to be a good, honest and renewed heart, and proper study and knowledge of general subjects, as well as of systems of divinity ; 3d, The duties and difficulties of the ministry, several of which were detailed with appropriate reflections, and the standard of ministerial labor properly illustrated.

“Rev. Mr. Sherwood, of Bloomfield, then put the constitutional questions to the pastor-elect and the church. Rev. J. Few-Smith delivered the charge to the pastor, alluding to the peculiarities of his situation over a church formed from old churches, but whose character he was mainly to be the instrument in forming ; alluding, also, to the character and necessities of our population, and defining at length the obligations of ministerial duty. Rev. Dr. Stearns concluded the exercises with an appropriate and interesting charge to the people of the church.”

While we are speaking of the formal acts and the dry records of actual proceedings of the good and worthy men who were foremost in setting in motion the machinery from which was evolved this beautiful result, we should miss the half of the history of the real spirit of the work if we failed to recollect the unwritten and evanescent parts.

These were the long and prayerful discussions in private households or in small circles, in which, for years before the consummation of their desires, not only these men, but many zealous and high-spirited women also, and children, too, became deeply interested. Many families for a long period held the subject prominently in consideration; deliberations, at which lingering attachments for old associations and affectionate regards for former pastors and the churches of their infancy or spiritual birth, were weighed against the inspirations of duty and the laudable desire to provide for the growing emergencies of an expanding and vigorous community. Very remarkable was this practical prescience of the men and women of that age. We must remark that in 1853 the population of the whole city was less than 50,000. The old South ward comprised all of the city south of William and Fair streets and west of the railroad, and south of the site of the church the population was very sparse. So limited had been the development of this section that Broad street was not yet a paved highway, but stagnated in its primitive alternations of mud and dust. Yet it was foreseen that with the prospects then so auspiciously dawning on the city that a teeming population would soon be located beyond the influence of and remote from access to any Presbyterian or kindred church; and the broad, stern, irrepressible question was, whether this region should be handed over to the sport of chance, or whether, through self-denial, hard labor and well-organized effort, the field for culture and conservative influences should be prepared and every opportunity that man could devise should be afforded to build up a happy and a law-abiding community whose character and good works might eventually reflect credit upon the whole city and State. Right nobly they laid the foundations and right nobly did they build! As has well been said, "Not in any unhappy divisions or animosities, but in the impression that it was needed to supply an existing want, and especially to provide for the wants of a rapidly-increasing population," did South Park Church have its origin.

Conceived in such a spirit—with brave men and women to meet and share the burdens—resolved on personal sacrifices and unlimited efforts to secure their religious home, we may now look back and wonder that any temporary embarrassments or disheartenings should ever have overtaken them. Such indeed there were—as probably there have been in all human enterprises—but their faith was strong, and their confidence remained unshaken that it was God's work they were engaged in, and that as this, the seed-time, had evidently arrived, the harvest would be sure not to fail.

With what reverence and obedience the charges delivered to pastor and people at the installation exercises have been maintained it might seem boastful in us to speak. Suffice it now to make an extract from a sermon of the pastor, delivered many years after, which, although he was speaking from his own stand-point, nevertheless exhibits correlative views of the character of the people, and evinces a condition of mutual sympathies and reciprocal action which is the highest proof of mutual love and reciprocal respect. He says this: "I was never with any people or in any place where I felt more willing to live and work; I have never been with any people more kind, more noble and more cheerful in their voluntary co-operation, nor with any to whom I am more attached; I have never lived in a more moral community, and never preached to a more considerate and attentive congregation."

Henceforth our history must turn from time to time to the actions of the three different component parts which make up every Presbyterian society in this State, for it presents a three-fold aspect. First, the congregation; secondly, the church, strictly so-called, composed of those entitled to full church privileges, and whose special representatives are the pastor and the session; third, and lastly, the trustees or corporation.

It had been resolved at the meeting of January 28th, 1853, that a building committee of five persons should be

appointed to act in concert with the trustees. With an idea of immediate transaction of business a common seal was adopted, and a deed of conveyance from Samuel B. Brown to the church for the consideration of \$9,000 was obtained for the lot of land on which the church now stands. But a mortgage of \$7,500 was given for part of the consideration money.

Plans for a church edifice were soon procured, and Mr. Welsh, the architect who had been selected, was requested to so modify the plans which he presented as to secure the erection at the whole cost not exceeding \$27,500. By the thirtieth of July, 1853, less than six months after the incorporation, contracts for the work were ready. David Henderson received the contract for furnishing the stone ; James S. Valentine received the contract for stone-cutting ; Jonas Reeve for the mason-work of the church edifice ; Ezra Reeve for the carpenter-work, and J. W. Rice & Co. for the painting.

The minutes of the trustees reveal the fact which was probably inseparable from the difficulties which would arise from their contracting with so many different parties, and, perhaps, also from imperfect understandings with their architect, that no light labors and no exemption from the burdens and annoyances incident to a task of this magnitude were imposed upon them. For six weeks the architect was absent in Europe ; disappointment and dissatisfaction arose with the delay in the progress of the work. The stone, which was to be furnished from Nova Scotia, came slowly and at irregular intervals ; and the funds which were necessary for the trustees and their friends in the congregation to meet their personal pledges, were not forthcoming with the expected zeal. Quite often the leaders of the enterprise were called on to pledge their individual credit on their respective bonds or promissory notes to supply the moneys which were expected to be raised from the contributions among the people. In addition to the expenses of the

structure the trustees undertook a contract for the organ of the church with Messrs. Hall & La Bagh, of New York, and the items of fresco work, the fixtures and the furniture of the church constantly added to the list of expenditures and increased the difficulties of providing for them. And yet much kindness was manifested from time to time by those not connected with the congregation, and it is evident that a very extended sympathy was prevalent among a large class of the community who felt an interest in the Presbyterian cause, or who were anxious for the proper development of the southern portion of our city, or who had friends more or less prominent in various departments of the church service. We read, May eighteenth, 1854, that the trustees were informed of the receipt of a valuable communion service for the South Park Presbyterian Church, presented by the ladies connected with the congregation of the First Presbyterian Church, and it was resolved that the pastor draft a suitable acknowledgment for this elegant present. We read, May fourth, 1855, that the trustees halted at a larger annual appropriation of \$250 for an organist and conductor of music, and yet expressions are found evincing entire approbation of the rendering of this important branch of the service; the fact being that at an early period of the church's history many accomplished individuals freely tendered their services, and gave a decided character for commendable performance and excellent judgment in the department of church music.

The exercises connected with laying the corner-stone of the church took place on the afternoon of October 29, 1853, in the presence of a large congregation and numerous clergymen. An introductory prayer was made by Rev. Dr. Stearns, after which a hymn, written for the occasion by Dr. Wilson, was sung by a chorus of twelve students of the Union Theological Seminary, who had come to witness the ceremony out of respect to their former teacher. As it has not been published, let me read a few verses:

LAYING THE CORNER-STONE OF SOUTH PARK CHURCH.

Hymn. L. M. [Original.] J. P. W.

Great King of glory ! Triune God !
Eternity is Thine abode,
The Heaven of Heavens Thy Throne, yet we
In human temples worship Thee.

Jehovah ! Father ! Friend Divine !
For Thee we rear this sacred shrine ;
With pow'r descend and own the place
By richest tokens of Thy grace.

Jehovah ! Jesus ! Lamb of God !
Thou who didst shed Thy precious blood,
Be Thou, Oh ! Great Physician, nigh,
And hear Thy people when they cry.

Jehovah ! Comforter ! In love
Send light and mercy from above ;
The dead awake—the faint revive,
And bid the sinking spirit live.

Here soothe the troubled, anxious breast,
And give the heavy-laden rest ;
Here may Thine aid, so freely given,
Lead weary, wandering feet to Heaven.

When Time and Death shall cease to be,
And Heaven breaks forth in harmony,
Let myriads swell that shining throng
Who here have learned th' eternal song.

An address was then delivered by the pastor, Rev. Dr. Wilson. After alluding to the interesting nature of the occasion, he spoke of the peculiar constitution of the Presbyterian Church, and commended this institution to the favor of the community. The remainder of the exercises were to consist of remarks on depositing a tin box in the corner-stone, by Rev. Mr. Tuttle ; laying the stone, and remarks by Dr. Eddy ; a prayer, by Dr. Scott ; a doxology, and a benediction by Rev. Mr. Bradley.

The contents of the box were as follows : A Bible, the Confession of Faith and the Constitution of the Presbyterian Church in the United States ; documents relating to the congregation, its history, names of officers and members ; copies of the *New York Evangelist*, *Christian Observer*, *New York Observer*, *Journal of Commerce*, and the daily

papers of this city; a letter to future openers, coins, a sketch of the history of Newark, a test of its institutions, and a directory.

When completed sufficiently for dedication services, the structure, though quite unfinished externally, called forth general commendation from an intelligent and critical public. It was acknowledged that its site was the *very best* that could be selected. In style of architecture, a sense of relief was felt at the emancipation from the prevalent routine of Gothic taste which almost universally had governed in ecclesiastical edifices. The front elevation was of the Grecian-Ionic character. The interior was richly ornamented with moldings and paneling, even more so than at present, some of the ornaments having since been removed. The lower range of columns supporting the gallery are Doric, and those above of the modern Ionic order. The whole was deemed very interesting as a development of the resources of *classical* architecture to modern wants and usages. For comfort, convenience and cheerful effect, it was a great advance upon the stiff, cold and repelling specimens of building which Presbyterian and some other denominations had been in the habit of favoring, either from a real or affected dislike to anything artistic or esthetically beautiful in or about their houses of worship. The cost and expenses were large—much greater than was originally intended; but as has been well remarked, our fathers “erected a house that does honor to their taste and sound judgment and wise, liberal forecast,” and *at that time* “for beauty, convenience and comfort it was, perhaps, unsurpassed in the State.”

The bidding for the pews is related to have been quite spirited, \$20,000 having been realized from the sale of fifty seats, the prices varying from \$150 to \$700, and one brought a premium of \$300 over its assessed value.

At a later period we read that a citizen (William Rankin, Esq.,) contributed largely for the purchase of a church bell, and many other individual donations and manifestations of

personal interest are here and there interspersed in the minutes of the trustees and session and the books of subscriptions to the church funds.

When the time appointed for the dedication of the new edifice arrived, viz., February fifteenth, 1855, public services were held in the afternoon and evening, the first sermon being preached by the Rev. Dr. Wilson, the second by the Rev. Dr. Stearns, while assistance was rendered by Dr. Eddy, Dr. Poor and Drs. Robert and William Aikman. The work, however, was not entirely finished until the Fall of 1855. November twenty-fourth of that year it appears the building had approached completion sufficiently to insure the loan of \$12,000 from the Newark Savings Institution. The old mortgage to Mr. Brown had been cancelled, and a new mortgage was authorized to secure seven bonds of \$1,000 each, and two of \$500 each were taken by various members of the congregation to aid in the work, most of which were afterwards given back to the church as subscriptions in behalf of the cause. But the difficulty in raising sufficient contributions among the people at large seems still to have been felt, and extra meetings of the whole membership of the congregation were called for from January, 1856, on, and in November of the same year the trustees resolved that unless some efficient measures could be devised to raise money, common honesty required that the work then being done should be stopped and that no further engagements should be made.

But still the work went on. The spirit of the people, however heavily they might be taxed, was still equal to the emergency. And yet it is not without a shadow of sadness that we see here and there in the minutes of the trustees their sincere expressions of responsibility, and, now and then, despondency, in view of the debt that rested upon the church and its strain upon the resources of the people. The pew rents were fixed on the first of January, 1858, at ten per centum per annum of their appraised value, the former

rate having been seven per cent., and subsequently (December thirty-first, 1864,) the rate was raised to fifteen per cent. But no considerations of this kind even with their large contributions to other objects, which will hereafter be noticed, dampened the enthusiasm of the people. Their mission work at the Mulberry Street Chapel was a cherished object of their attentions, and, November twenty-eighth, 1856, the session record that, "at the earnest desire and suggestion of the pastor, an effort was made to increase the number of the Sunday School pupils under the care of the church. With a view to this a meeting was called of those who were willing to engage in the work of exploration, and the whole of the southern part of the city from Walnut street was laid off into districts, and thoroughly explored. Every house and family were visited, and any child that did not attend a Sunday School was solicited to be sent. The result was an addition of nearly one hundred to the school; the whole work was thoroughly done, and new zeal imparted to the enterprise." They also recorded that at the Chestnut Street Railroad Depot a flourishing school, composed of children of poor and destitute and profligate parents, and of children of no parents, the refuse of a city population, was maintained under the most active and efficient management, with an average attendance of about one hundred scholars. At that time the church instructed more than four hundred children and engaged about seventy teachers. Nor did the suffering poor fail of obtaining consideration. During the panic of 1857 especial attention was aroused in the month of November in anticipation of a Winter of destitution, and it was agreed that particular attention should be paid to the poor, not only *in* but *around* our own church, while at the same time co-operating with the benevolent in their efforts at large through the entire community.

During the great revival of 1858 the church largely shared in the work of the time, and it was remarkable that the spirit of the teachings which had commanded respect

and approbation from the pulpit of this church was closely in harmony with the striking lessons that characterized the remarkable movement of that year. It was noted by the session that the financial revulsion in the time of 1857 had prepared the minds of men to consider that the idols they usually worshipped were insufficient to secure for them any abiding satisfaction. As to the means employed there were no so-called evangelists or revivalists abroad to strike the curiosity or force the attention of the people. It was remarkable that business men of every calling and profession, with their sound and practical ideas of right, of justice, and of duty to God and man, were instrumental in calling the attention of thousands of their fellow-men to their most important interests. Another feature in the work was the Christian union or fellowship of denominations, the cementing of the great bond of common brotherhood had always been recognized as a desirable end to be attained, and it would be difficult to find any community where a more cordial indorsement has been given to the motto promulgated by the Evangelical Alliance, namely, "In essentials, unity; in non-essentials, liberty; in all things, charity."

It would naturally be expected the next year was bright in the calendar of generous effort and contribution; it seemed the time had come when every effort should be made to pay off the original debt of the church corporation, which now amounted to \$19,500. A meeting was held in December, 1858, and subscriptions immediately taken amounting in all to \$11,000, and with continued effort through the month of March following, assurances were given that the church would be relieved of debt, and at the same time \$650 was contributed for the High Street Church and \$450 for the Central Church, to enable them to liquidate similar indebtedness. The effort was a noble, and, in a large degree, a successful one; but time revealed the fallacy of depending too much on mere promises to pay. We find that three years later a committee was appointed at the annual meeting

of the congregation held December thirty-first, 1862, for the purpose of examining and investigating the financial matters of the church, and particularly to ascertain the exact costs of the church edifice and all things pertaining thereto, and for the further purpose of ascertaining the exact debt of the church and the amount subscribed to pay it off. In a very valuable report the committee state that they made a thorough investigation of the accounts and books of the treasurer, and also of the vouchers, and that the church and lot cost in the aggregate the sum of \$54,107.78. The cost of the lot was \$9,000; the cost of the church, including the marble pulpit, the organ, the stained glass, and all extra work, besides the architect's fees, was within a very small amount of \$44,000, the remainder of the account of the aggregate of the cost being for items of interest and moneys borrowed, insurance and other incidentals. The money to pay this came from the following sources :

Individual donations.....	\$30,914	20
Collections at Dedication.....	195	19
Special subscriptions from various parties towards the purchase of the organ, which cost \$3,000.....	1,000	00
From the sale of the old Chair Factory which stood upon the church lot.....	668	09
From the sale of real estate.....	1,459	81
From outside contributions.....	515	00

Then there were seven bonds of one thousand dollars which were sold, and \$12,000 was borrowed from the Newark Savings Institution on a mortgage, and a profit and loss account of \$355.49 completes the aggregate of money of \$54,107.78. And to show for this the corporation possessed their church and church property, and also the Mulberry Street Chapel, the whole subject to a debt of \$19,355.49.

And then they reported that of the subscriptions which had been made three years before, there had been paid the

sum of \$14,233.29, which amount was applied in the main to paying off the church debt, but also in part to paying for some expensive repairs and additions which were unexpectedly required about that time and for which no provision had been made. But the great desire of the people was so far consummated as that the debt was reduced to the sum of \$9,089.00; and the committee seemed to be of the opinion that the additional amounts that would be realized from subscriptions and the ultimate sale or disposal of the Mulberry Street Chapel, would provide ample assets to cancel the whole obligation.

This committee was composed of Messrs. Philip Tillinghast, F. Wolcott Jackson and I. M. Harrison, of the Board of Trustees, Carman Randolph and S. H. Terry, of the lay members of the congregation, and Messrs. Seth W. Magie, and Samuel P. Smith, of the session; and their report forms a valuable document for future reference, full of interest in its details and evincing a broad and generous spirit in dealing with the important and delicate topics which necessarily came before them for adjudication.

The minutes of the trustees show another effort was made March eighth, 1865, to liquidate the mortgage on the church, then amounting to \$8,000, which, however, does not appear to have been successful at the time; but at the annual meeting, held December thirty-first, 1866, the minutes show that a subsequent effort, made in 1866, had been crowned with success, the report of which was filed at the next annual meeting, December thirty-first, 1867. A generous response was elicited to the effort of the trustees of that period, and the whole amount was raised through the energetic labors of a few men. It was a time of great rejoicing. For the first time in its history the church was without an incumbrance.

One of the most important matters outside of immediate church effort in which the people were called to engage was the establishment of a parsonage. Prior to December thirty-first, 1867, the subject had been somewhat discussed in

private, but on that day, at the annual meeting, a committee was appointed to consummate the purchase of a parsonage at a price not to exceed \$16,000, of which \$8,000 should be raised by subscription and a bond and mortgage given for the balance. During the years 1868-9 this subject was constantly in the minds of both pastor and people, and the conviction became universal that the dignity and good name of the church required the establishment of a manse in which the pastor should be guaranteed a comfortable and lasting home, and where the people should be encouraged to visit with greater interest. A very favorable opportunity presented itself for the development of these ideas, when the subject of the memorial fund was brought to the consideration of the Presbyterian Church in general under a congratulatory order which had been issued by the General Assembly of the Church, calling upon every organization in a spirit of thankfulness for the union which had been effected between the two great branches, or schools of the Church, to aid in raising a great token or testimonial, each church to have the privilege of devoting the sums contributed by it to certain objects within a range prescribed by the General Assembly. It was ascertained that it would fall unquestionably within the purview of the policy marked out by the General Assembly if contributions raised in this church should be divided between the establishment of a parsonage and rendering of assistance to the German Evangelical School, these two objects presenting, in the judgment of the elders and trustees, the strongest claims, unless other directions for the funds contributed should be prescribed by individual donors. Thereupon the elders and trustees appointed a committee of twelve ladies and twelve gentlemen to call upon every family in the congregation and leave with them a memorial card on which the names of the different members of the family should be written, with the sums respectively pledged and times of payment to be made. The pastor preached a sermon on the topic, and, in a practical way, brought the whole subject

before the minds of the people, that there might be a full understanding and just appreciation of its importance. The donors of the fund seemed to have been duly impressed with the theme, and more than two-thirds of the fund raised in this church was especially appropriated to the parsonage. Additional subscriptions were made by a few liberal men, and a lot on Spruce street was purchased. A three-story brick house and extension was erected, and the church not only felt honored in the possession of a creditable and appropriate manse, but also rejoiced in the discharge of a duty which for a long time had seemed incumbent upon them of relieving their leader from the disagreeable necessity of moving from house to house and bartering from year to year for the price of his shelter. No one has ever regretted the movement, and kindly welcomes and genuine hospitality have always cheered the visitors of the pleasant home on Spruce street.

Turning back a few years to take up once more the history of the church structure, it deserves to be noticed that in September, 1865, a meeting of the trustees was called to decide about building the Infant Sunday School room for Mrs. Dr. Wilson. The amount required for that purpose having been raised by subscriptions which were sufficient to complete at least one story, the proposition met with so much favor that building an addition was subsequently ordered.

The church having been entirely relieved of its debt, the financial wheels ran smoothly to the middle of the year 1869, when it was found necessary to authorize a mortgage of two thousand dollars, to be placed upon the chapel, dated July fifth, 1869, and in the Winter of 1870 the same unfortunate necessity intervened, and another mortgage of two thousand dollars, dated December seventh, 1870, making in all four thousand dollars, was authorized to be placed on the chapel. It seems always to have been the policy of the trustees, as evinced by the resolutions passed at the board meeting and ratified by the congregation, to sell the

Mulberry street property if a satisfactory offer for the same should be received, and no doubt it was their hope and expectation that from the sale of the Mulberry street lands enough might be realized to liquidate the amount of the mortgage debt and secure the removal and erection of a building on some less valuable land.

It is a matter of further regret that we have to record that a new indebtedness was found necessary to be secured upon the church property October third, 1872. At a meeting of the session and trustees held that day, a committee, which had been appointed on alterations of the church edifice, and to provide means to pay the expenses for the same, made their report. The matter was held under advisement till November twelfth, 1872, at which time a mortgage for eight thousand dollars was authorized. But we must remember that this was the period of high valuations and generally extended prosperity, and it was supposed that but a short time would elapse before the total mortgage debt, then as now amounting to \$20,000, would be entirely removed. The next year was the year of the financial panic, and these, like many other hopes, proved illusory. All present are familiar with the exertions put forth during the past year to cancel the general debt of the church, and the committee, composed of the trustees and seven from the congregation, bent their whole energies to the devising of a plan to obtain subscriptions from every member of the congregation, to be paid in weekly contributions, and to be devoted exclusively to the payment of past indebtedness and interest thereon, it being estimated that the annual pew rents would meet the current expenses. Notwithstanding the stringency of the times, it was estimated that the sum of \$8,000 of the old debt would be paid off this year, and Mr. Jas. E. Harrison, special treasurer of this fund, reports that \$5,894.29 had been paid in October twenty-first, 1878, and with weekly-pay contributions, \$6,200.

We must now look back a few years, and take up the history of the management of the church and the election

of its officers. We have already mentioned the names of its first elders. It was found so early as April, 1859, that the large and rapid growth of the congregation rendered it expedient and necessary to increase the eldership. The election was held May first, 1859, both male and female members participating. Messrs. Ralph Pierson, Archibald Parkhurst and William A. Crane were then chosen, and they were solemnly set apart in the manner prescribed in the form of government. On Sunday evening, June nineteenth, a sermon was preached by the Rev. Dr. Few-Smith on the duties of the eldership and the qualifications for the office, and the rest of the services were performed by the pastor.

July third, 1866, a new necessity was experienced for an addition to the eldership, arising from the increase of the members of the church, its rapid growth, and the multiplicity and weight of the duties. On this occasion Ira M. Harrison, Francis N. Torrey, Dr. Addison W. Woodhull and F. Wolcott Jackson were elected. The latter gentleman declined to serve; the others were set apart the following Sunday evening according to the prescribed ceremony. The only remaining addition to the eldership was made May first, 1872, when five additional members were unanimously elected, namely, Augustus I. Gillette, Daniel Halsey, F. Wolcott Jackson, David C. Dodd, Jr., and Theodore F. Johnson. They were set apart May fourteenth, 1872, the Rev. Dr. Stearns preaching the sermon and the pastor giving the charge to the elders and the people.

We have also given a list of the first board of trustees. Soon after their organization Mr. Asa Whitehead was made their president, Ira M. Harrison the treasurer, and Charles E. Young the secretary. Changes have been made from time to time in the membership of the board, but always with a kind spirit, the controlling object being to secure the most careful management of the temporalities of the church without casting undue burdens on the shoulders of any. The subsequent presidents of the trustees were John P. Jackson, in the year 1861; Rodney N. Willbur, in the year 1862;

Ira M. Harrison, in the year 1864; John C. Johnson, in the year 1865; Silas C. Halsey, in 1875 to the present time. To the office of treasurer Aaron M. King was elected in 1863, and served through 1867, when he was succeeded by Leonard P. Brown, who still retains the office. In the office of secretary Charles E. Young served through 1864, when he was succeeded by William B. Brokaw, who, the next year, was succeeded by Charles B. Smith; F. N. Torrey was elected to that office for the next year, 1866, and he was succeeded in 1868 by Silas C. Halsey, on whose election to the presidency of the board Andrew Lemassena, Jr., was made the secretary, and holds the office at the present time.

It would of course be impossible to recount the individual services of all who have liberally given their talents and means to further the interests of the church; but the future historian would not be disappointed in his expectation of finding among the list of trustees and officers the names of many prominent men. The book mentions the services of Captain Ezra Nye, Nehemiah Perry, John Whitehead, Andrew Lemassena, Henry N. Parkhurst, Dr. Luther Thomas, and many others. It would be pleasant also to recount a part of the history of the Mulberry Street Chapel enterprise and the little Sunday School in the railway cars, near the Chestnut street railroad depot, so far back as 1851, which, in fact, *prepared the way and proved the necessity* for the grander work of this church. Mr. Thomas H. Darlington has done a good service in his recent history of this department. And the numerous works of benevolence and practical support which the ladies of the church have engaged in—their successful societies and fairs and special efforts in various causes—all are worthy of notice and emulation, and should be preserved in some appropriate records for the advantage of future guidance as well as the proper recognition of faithfulness in the past.

It must be the work of some more expert hands to properly record the theological position and history of this church. But to the comprehension of ordinary lay intelli-

gence, it is obvious that this church, in its creed and sympathies, its views of the relation of Church and State, and its position respecting the great mooted points of theology, is a fair representative daughter of that noble mother from whom all the Presbyterian family of churches in this town have descended, the old First Church of Newark. The people have been more like those taught and reared in the school of original New England thought than in the school of Scotch thought. Indeed, the greater part of the Presbyterian community in this place bears the impress and striking character of the old *Puritanic spirit*, which, wherever its virtues have been allowed full scope, and its vices (if any there are) have been restrained, has been more conspicuous than any other in laying the foundations of all enterprising, benevolent, upright and high-toned communities. It is always interesting to trace back, even in a very superficial way, the mental and metaphysical history of any class of people, and we accept it as almost axiomatic that the *teaching* and *preaching* which any community receives with satisfaction not only bear their fruits of like kind and character, but they furnish the very best standards whereby to estimate the real tone, disposition and capacity of the people themselves. A community of families and children, who, from generation to generation sat under the ministrations of a class of men like James Richards, Edward D. Griffin, Alexander McWhorter, Aaron Burr, Davis and the two Abraham Piersons, must have been inspired not only by daily instruction and example, but also by all the force of traditions and hereditary preferences, to cling fondly and tenaciously to a settled code of principles which would become lastingly impressed upon them by the advocacy and support of these vigorous and eminent teachers. It has been said that "the settlement of Newark in the years 1666-7 was probably the last attempt to realize the noble dream of the old Puritan emigrants."^{*} The first minister of the town, Rev. Abraham Pierson, who was the first pastor of the First

^{*}Dr. Stearns, First Church, Newark. p. 15.

Church, and whose son of the same name was the first President of Yale College—of whom Cotton Mather says: "Wherever he came he shone"—who seems to have been a very Puritan of the Puritans, wandered in his long and laborious life from Lynn, Mass., Southampton, L. I., Stamford, Conn., till he finally came with his flock to Newark to enjoy a larger liberty to pursue their cherished religious policy than seems to have existed in old Connecticut itself. With them they brought the *largest liberty of conscience*, but the *strictest condemnation* of disorganizing theories or infractions of rules of order and public right. Gradually their extreme views as to restricting the right of suffrage in State matters to *Church members only* gave way to more modern and perhaps more humane standards; but as has been remarked of other places where the same class of people chose their settlements, "Their Puritanic principles made their mark on the civilization and morals of the community that lingers even to this day; and for purity of morals and sobriety of life, a parallel can only be found in those *other* places where dwell the descendants of the Pilgrim Fathers of New England."*

Yet, after all, as we have before intimated, we must look to the pulpit as furnishing the best evidence of the spirit and character of the people; for not without ascribing too much weight to the reciprocal influences which exist between pastor and people, we must acknowledge a certain *leadership* in every approved pastoral relation. Generally it may be said, given the character of the leader, the character of the people may be determined. And yet a second thought tells us it is hardly fair in us to claim so much on our account, in view of what all must recollect from the time they are able to recollect anything, namely, the broad, generous, charitable, unswerving piety, that has ever been taught faithfully, conscientiously, persistently, from this desk. In the most kindly spirit, encouragement has here been held forth to all humanity, and yet no flattering unction

*Havell's Hist. of Southampton, L. I., p. 53.

tion has been laid to any soul. For a quarter of a century there are those who may bear witness that the maxim of these teachings might, in the words of another, be thus expressed: "look forward, not backward; look upward, not downward; and always lend a hand,"—yet with all that is cheering and bright in such presentations of truth, no one could discover any compromise with error, or confederacy with any form of guilt. Liberal in philosophy, and enlightened in accepting the deductions and discoveries of the world's pioneers in scientific research, there has been no weak surrender *here* to the gross demands of heresy and false doctrine or, the delusions of science, falsely so-called. No materialism or transcendentalism, no nihilism or pessimism, nor any cold, uncharitable consolation in the theory of the "survival of the fittest," has here found any favor; but the warmer, more genial and Christian principle of the brotherhood of the whole race—the brotherhood of the weak with the strong, of the poor with the rich, of the happy and joyous with the unhappy and miserable—has always been advocated in opposition to modern skepticism and modern selfishness. The faith of the olden time has been preserved. In all the domestic relations of life, as parents and children, as husbands and wives, as brothers and sisters, the generation of the last quarter-century cannot deny that they have been taught the most refined, considerate and elevating standards of action. Nor in speaking of man's duty to his country, his obligations to society among whom he dwells, in all matters of patriotism, and love for law and order and right, in rejoicing over the triumphs of constitutional liberty and human rights, and the nation's flag, can any one say that the voice which has been heard from this pulpit has given any uncertain, or indefinite, or wavering sound.

Long may this pleasant and profitable relationship exist, advantageous we dare to hope both for the shepherd and the flock, and, under the blessing of heaven, not wholly without good influences emanating therefrom for the benefit of the world and society around us.

SILVER WEDDING SOCIABLE.

TUESDAY EV'G, OCTOBER 29TH.

PRESIDING OFFICER, - - - ANDREW LEMASSENA, JR.

The "Silver Wedding of the South Park Church," as the Committee of Arrangements preferred to designate it, drew together a very large and happy concourse of all the present and many former members of the church and congregation. Handsomely printed notes of invitation were issued to all who are now and to all who ever were members of the congregation. It is believed that none were overlooked. Some came from a distance in order to be present. We quote again from the *Daily Advertiser* :

"The early part of the evening was spent in congratulations to Rev. Dr. Wilson and his wife socially, as the meeting was intended to have the general character of a pleasant reunion. Mr. Andrew Lemassena, Jr., presided, and the exercises were interspersed with vocal and instrumental music by Prof. Huss, the first organist of the church, and by his son and daughter, which was finely rendered. Dr. Wilson made a brief address, reviewing summarily the great events of the past quarter-century, especially in their scientific and intellectual and moral aspects, mentioning the electric telegraph and Edison's latest inventions, the progress of missions and temperance and of free thought in this country and in other parts of the world, the abolition of slavery, and the improving relations between the North and South. He referred to the church, which was everything, while he himself was nothing."

A resolution of thanks was adopted to Mr. and Mrs. Gregory and to the choir for their fine music, to the ladies of the committees for their excellent management and perfection of detail in the various duties that arose from their appointment, to the gentlemen who acted as ushers for their prompt discernment and activity in attending to the wants of all, and to the public for their unflagging interest and

attendance throughout, which contributed so much to the success and enjoyment of the meetings.

The company then adjourned to rooms in the rear of the main assembly room, where a most abundant entertainment was provided by the liberality of the ladies, who waited on their guests, and all material wants were more than supplied. The evening closed with the presentation to Dr. and Mrs. Wilson of a beautiful satchel, containing two hundred silver dollars, on behalf of the ladies of the congregation, by Mrs. David C. Dodd, Jr.

THE SILVER WEDDING OF THE SUNDAY SCHOOLS.

WEDNESDAY EVENING, OCTOBER 30TH.

The children of the Sunday Schools assembled in the afternoon and evening, and were treated to an abundant supply of ice cream and other refreshments furnished by the ladies, and good cheer and merriment were the order of the evening until the hour of separation came.

Thus ended the celebration of the twenty-fifth anniversary of South Park Presbyterian Church. The observance was worthy both in matter and manner of the event, and the effect was equal to all that had been anticipated. The church tie was made prominent, and the social relationship was honored and cemented. The people were made better acquainted. New interest was awakened in all the common enterprises of the church, and the members were drawn more closely together in their sympathy for one common object—to build up the Kingdom of Christ and save the souls of men.

When the semi-centenary shall arrive, may the record of the next twenty-five years be still brighter, and the work and zeal and piety of the new generation far exceed that of their fathers, and abound in richer fruits for the life everlasting!

CHURCH MANUAL.

FORM OF ADMISSION.

(*The Minister addresses the Candidates in the following words:*) You have presented yourself thus publicly before God, to take His covenant upon you, and definitely to incorporate yourself with His visible people. We trust you have well considered the nature of this transaction. God, and the holy angels, this Church, and your own conscience, will be witnesses of your engagements, and your vows will be recorded in Heaven. But you need not be overwhelmed with this reflection. In the name of Christ you may boldly approach the God of mercy, who, though great in majesty and might, graciously condescends to enter into covenant with penitent sinners. You may venture thus irreversibly to bind yourself, and trust His faithfulness for strength to fulfill your engagements.

You do now, with unfeigned sorrow and self-abasement; confess the depravity of your nature; the total alienation of your heart from God; the unbelief whereby you have so long rejected the Saviour, and the manifold transgressions of your life. All which sins, without exception, you do condemn and forever renounce.

In the presence of God, angels and men, you solemnly avouch the Lord Jehovah as your God; the Lord Jesus Christ as your Saviour from sin and death, your Prophet to instruct you, your Priest to atone and intercede for you, your King to rule, protect and enrich you; and the Holy Spirit as your Sanctifier, Comforter and Guide.

Unto this Triune God,—the Father, Son and Holy Ghost—you do now, without reserve, give yourself forever away; and taking the Holy Scriptures as your rule of faith and

life, you promise in reliance on the aids of the Holy Spirit to obey His commandments, devote all your powers to His service, abandon sinful pursuits and indulgences, attend constantly on the ministrations of the word and the ordinances of the Gospel, and, by a diligent use of all the means of grace, seek to advance your own soul in holiness, and promote the piety of your fellow Christians and the conversion of sinners.

You bind yourself in covenant with this church to watch over us in the Lord, seek our peace and edification, conform to the rules of order established among us, maintain the Confession of Faith, and submit to the government and discipline of Christ as here administered. **THIS YOU SEVERALLY DECLARE AND PROMISE.**

(Baptism is here administered to those who have not received it; and those who have are thus addressed:)

You now, having been baptized in infancy, according to the provisions of that covenant which includes the children of believers in its ample privileges, do solemnly confirm that act and make it yours, assuming to yourself all the vows and obligations implied in it, as fully as if the outward sign were at this moment administered.

We have witnessed from you a good confession. In view of it, we do affectionately receive you as members of this church, and in the name of Christ, declare you entitled to all its privileges. We welcome you to this fellowship with us in the labors and blessings, the trials and the rewards of the gospel, and engage to watch over you with Christian love and seek your edification. Should you remove from among us into the neighborhood of some other true and faithful church, it will be your duty to seek of us a recommendation which will transfer you to their fellowship and watch; for hereafter you can never withdraw from the pale of the visible church, nor live in the neglect of sealing ordinances without a breach of covenant.

And now, beloved in the Lord, let it be impressed upon your minds that you have entered into sacred engagements from which you can never escape. Wherever you may go, these vows will be upon you through life; they will follow you to the bar of God, and, in whatever world you may be fixed, they will abide upon you forever. *You can never again be as you have been*; for your engagements are irrevocable, and henceforth you must be the servants of God. Through all your course the eyes of the world will be upon you. If you live according to the rules of the Gospel, you will be a credit and a comfort to the Church; but if otherwise, you will be to them a grief of heart and a vexation.

“But, dearly beloved, we hope better things of you, and things which accompany salvation, though we thus speak.” May the Lord strengthen you and conduct you in safety through this transitory life, and after this warfare shall be accomplished, bring us all together into that blessed Church where our communion and joy shall be perfected forever. AMEN.

QUESTIONS FOR SELF-EXAMINATION.

1. Is it my present intention and aim to live in all things as becomes the Gospel of Christ? Am I humble, prayerful, and sensitive to sin? Am I sincerely desirous to do whatever God requires of me for His glory, for my own spiritual improvement, and for the eternal welfare of others?

2. Am I interested in the Monthly Concert of Prayer, and in the Sabbath School? And do I make it a matter of conscience to attend the weekly meetings of the church, as well as the public worship of Almighty God, in the sanctuary on the Sabbath—remembering that it is no more the Pastor's duty to preach than it is mine to hear?

3. Do I read the Scriptures with devout meditation, and pray daily in my family and in the closet?

4. Are my conversation and my life such as to help or hinder others in their journey to Heaven?

5. Do I keep watch over my tongue, to speak ill of no one, and to observe the law of kindness? Do I check the spirit of fault-finding with my brother, and keep under my temper, and maintain brotherly kindness and charity toward all who love our Lord Jesus Christ?

6. Am I particular in keeping holy the Sabbath, in refraining from all words and acts inconsistent with the sanctity of that day, from foolish jesting, worldly conversation, business, traveling, etc.? And do I keep its hours sacred, and "call it a delight, the holy of the Lord?"—[Isa. lviii.: 13.]

7. Are my children baptized, and do I see to it that they are instructed in the truth, earnestly commended to God in prayer, placed under the means of grace, and trained for eternity?

8. Do I take my part in the benevolent operations of the day, and as a faithful steward give to God a portion of that which belongs to Him, looking to the account which I must render at a future day?

9. Do I converse with impenitent men on the all-important subject and pray for their conversion? *Is there any one in particular* for whose salvation I am laboring, and whom I hope to bring to Christ?

10. Do I persuade those who neglect religion to come to the house of God, and listen to the Word, that they may believe and be saved?

11. Am I growing in grace? And if the Master should suddenly call for me, shall I be found watching?

CHURCH NOTICES.

1. The Sacrament of the Lord's Supper is administered on the first Sabbath of March, June, September and December. Persons desiring to unite with the church on profession of their faith, should make their purpose known to the pastor and session previous to the Sabbath preceding the Communion.

The Preparatory Service is held on the Friday evening before Communion.

2. The Baptism of children takes place on the morning of the next Sunday after Communion.*

3. The Monthly Concert of Prayer is observed on the first Tuesday evening of every month. The collection for Missions is taken up on the Sabbath evening previous, and is equally divided between Home and Foreign Missions.

4. The General Church Prayer Meeting is held on Tuesday evening, and the weekly Lecture is held on Thursday evening.

PASTOR'S NOTICES.

1. It is proper for persons who are seriously sick to send for the Pastor or any of the Elders to visit them. There should be no delay, and the pastor should not be left to learn the fact accidentally or from mere rumor.

2. When there are cases of awakening or of personal religious interest in the congregation known to any one, the Pastor earnestly requests the members of the church to inform him concerning them.

3. When any of the congregation change their place of residence, the Pastor desires to be informed of it as soon as convenient.

PLAN OF BENEFICENCE.

The annexed table will show the objects that are deemed of most importance, and the time allotted for each specific collection which will be taken on the second Sabbath of the month:

Jannary, -	-	-	-	-	-	-	Foreign Missions
February, -	-	-	-	-	-	-	Sustentation Fund
March, -	-	-	-	-	-	-	Education for Ministry
April, -	-	-	-	-	-	-	Newark City Mission
May, -	-	-	-	-	-	-	Publication
June, -	-	-	-	-	-	-	Bible Society
July, -	-	-	-	-	-	-	Church Erection

* The name of the child, the time of its birth, and the names of the parents, should be written on a slip of paper and handed to the pastor.

August,	-	-	-	-	-	American Seamen's Friend Society
September,	-	-	-	-	-	Ministerial Relief Fund
October,	-	-	-	-	-	German Theological School
November,	-	-	-	-	-	Home Missions
December,	-	-	-	-	-	Freedmen

"Honour the Lord with thy substance, and with the *first* fruits of all thine increase." Prov. iii., 9.

"There is that *scattereth* and yet *increaseth*, and there is that withholdeth more than is meet, but it tendeth to poverty."

"And he that watereth shall be watered also himself." Prov. xi., 24-25.

"It is more blessed to *give* than to *receive*." Acts xx., 35.

"Ye know the grace of our Lord Jesus Christ, that though He was *rich*, yet for your sakes He *became poor*." 2 Cor. viii., 9.

"Let this mind be in you which was also in Christ Jesus." Phil. ii., 5.

ORGANIZATIONS.

The Church Sunday School and Bible classes are held on Sunday afternoon. The Mission Sunday School is held in the chapel on Mulberry street at 2 o'clock P. M.

The Missionary Union holds its quarterly meetings in January, April, July and October. The anniversary is in October.

The Ladies' Association meets to prepare boxes of necessary articles for Home Missionaries, and for other objects of benevolence that may come before them.

The society of "Woman's work for Woman in foreign lands" meets quarterly to attend to their special objects.

The Ladies' Aid Society, a new organization, has for its object to assist in occasional financial efforts.

Other societies connected with the Mission School and the church for various objects hold meetings at appointed times and places.

MISSIONARY UNION
OF THE
SOUTH PARK PRESBYTERIAN CHURCH.
NEWARK, N. J.

CONSTITUTION.

ARTICLE I.

This Association shall be called the "MISSIONARY UNION OF THE SOUTH PARK PRESBYTERIAN CONGREGATION OF NEWARK, N. J."

ARTICLE II.

The object of this Association shall be to aid the cause of Home and Foreign Missions, by contributions to their funds, and by the acquisition and diffusion of knowledge on the subject of Missions.

ARTICLE III.

The officers of this Association shall consist of a President, Secretary, Treasurer, and an Executive Committee of ten persons, two from each of the following bodies, viz: the Session—the Society of Woman's Work for Woman—the Ladies' Association—the Mission Sunday School, and the Church Sunday School.

ARTICLE IV.

Any person contributing annually to its funds shall be considered a member of this Association.

ARTICLE V.

The officers shall have power to fill all vacancies that may occur in their body, and manage all business except such as shall be acted upon by the Association itself.

ARTICLE VI.

Regular meetings of the Association shall be held on some evening in the last week of January, April, July and October of each year, for the purpose of receiving state-

ments from the officers of the condition of the Association—making appropriations of funds, hearing addresses, essays or communications connected with missionary operations, &c.

ARTICLE VII.

The annual meeting of the Association for the election of officers shall be held on some evening in the last week of October, and its anniversary shall be held on such Sabbath evening of the same month as its officers may select, at which time reports of the secretary and treasurer shall be presented, giving a detailed statement of the operations of the Association during the year.

ARTICLE VIII.

This constitution may be altered or amended only by a vote of two-thirds of the members present, at a regular meeting of the Association.

OFFICERS.

REV. J. P. WILSON, D. D.,	-	-	<i>President.</i>
SAMUEL CLARK,	-	-	<i>Secretary.</i>
GEO. W. HOWELL,	-	-	<i>Treasurer.</i>

EXECUTIVE COMMITTEE.

CHURCH SESSION.

F. N. TORREY, A. PARKHURST.

WOMAN'S WORK FOR WOMAN.

MRS. J. P. WILSON, MISS E. V. MILLER.

LADIES' ASSOCIATION.

MRS. DAVID C. DODD, MRS. IRA M. HARRISON.

CHURCH SABBATH SCHOOL.

DAVID C. DODD, JR., MISS ELIZABETH U. CAMPFIELD.

MISSION SABBATH SCHOOL.

JOHN Y. FOSTER, MISS MARY JOHNSON.

PRESENT OFFICERS
OF THE
CHURCH AND CONGREGATION.

PASTOR :
Rev. JAMES P. WILSON, D. D.

LIST OF RULING ELDERS.

SAMUEL P. SMITH,	elected March 20, 1853,	dismissed November 20, 1868
SETH W. MAGIE,	" " "	died January 4, 1867
AARON C. JOHNSON,	" " "	" September 27, 1874
DAVID C. JOLINE,	" " "	dismissed 1863
AARON CARTER, JR.,	" " "	" January 27, 1857
ARCHIBALD PARKHURST,	" June 19, 1859.	
RALPH H. PIERSON,	" " "	died April 3, 1871
WILLIAM A. CRANE,	" " "	
ADDISON W. WOODHULL, M. D.,	" July 8, 1866,	died May 14, 1876
FRANCIS N. TORREY,	" " "	
IRA M. HARRISON,	" " "	
DAVID C. DODD,	" May 1, 1872.	
F. WOLCOTT JACKSON,	" " "	
AUGUSTUS I. GILLETTE,	" " "	died October 3, 1877
DANIEL HALSEY,	" " "	
THEODORE F. JOHNSON,	" " "	dismissed, 1875

TRUSTEES.

Silas C. Halsey, President,	Henry N. Parkhurst,
Andrew Lemassena, Sec'y,	John P. Jackson,
Leonard P. Brown, Treas.,	Isaac N. Doty.

MEMBERS AT ORGANIZATION.

The following list comprises the names of those who constituted the Church at its organization, March 20, 1853 :

*Denotes Deceased. †Denotes Dismissed to another church. ‡Denotes Dropped.
(wd.) denotes Widow ; (w) denotes Wife.

1853.

Armstrong, Eliza J.,* wd. of Amzi.
Bailey, Jonathan.*
Bailey, Abby,* w. of Jonathan.
Bradley, Elizabeth A.,† w. of Rev. William.
Brown, Samuel B.*
Burnet, James H.*
Burnet, Zilphia M.,* w. of James H.
Caldwell, Mary Ann.†
Carter, Aaron Jr.†
Crane, William A.
Crane, Jane T.,† w. of Richard T.
Ford, Silas.*
Ford, Susan W.,* w. of Silas.
Harris, Walter.*
Harris, Serena, w. of Walter.
Harrison, Ira M.
Harrison, Mary G.,* w. of Ira M.
Hastings, Joseph.
Hastings, Phebe, w. of Joseph.
Jackson, John P.*
Jackson, Elizabeth W.,* w. of John P.
Jackson, Joseph C.†
Jackson, Hetty, w. of Peter.
Jackson, Julia H.
Johnson, Aaron C.*
Johnson, Catharine M.,* w. of Aaron C.
Johnson, Matilda.

Joline, David C.†
Joline Lucetta,* w. of David C.
Kent, Isaac.†
Kent, Mary W.,† w. of Isaac.
Lockhart, George.†
Lockhart, Maria,* w. of George.
Lum, Amos, Jr.
Lum, Amanda,* w. of Amos, Jr.
Magie, Seth W.*
Magie, Harriet, wd. of Seth W.
Marsh, Lewis.
Marsh, Ann Rebecca,* w. of Lewis.
Mattoon, Charles.
Mattoon, Phebe, w. of Charles.
McDermitt, Peter.
Pierson, Ralph H.*
Pierson, Sarah A.,* w. of Ralph H.
Pierson William.
Pierson, Hannah M.,* w. of William.
Reeves, Ezra.
Reeves, Nancy M., w. of Ezra.
Sayre, Ezra M.†
Sayre, Sarah M.,† w. of Ezra M.
Smith, Samuel P.†
Smith, Sarah W.,* w. of Samuel P.
Smith, James P.*
Smith, Philo W.
Smith, Amy W.†
Thatcher, John.*
Thatcher, Eliza,* wd. of John.
Trotter, Laura.
Tucker, Joseph S.*
Tucker, Elizabeth W., w. of Joseph S.
Tuttle, Amelia,* w. of Rev. S. L. Tuttle.
Whitehead, Mary Ann G.,* w. of Asa.

CATALOGUE

OF ALL WHO ARE OR HAVE BEEN

MEMBERS OF THE SOUTH PARK PRES. CHURCH.

Abbreviations { p denotes Received on Profession of Faith. c Received on Certificate.
* " Died. † denotes Dismissed. ‡ denotes Dropped.
w " Wife. wd. " Widow.

NAME.	A.	Received. A. D.	Departed. A. D.
Abeel, Mrs. Meta, w. of Gustavus.....	P	1871	
Achor, Mrs. Jemima H.‡.....	C	1856	1878
Ackley, Henrietta, (Mrs. Ford†).....	C	1865	1867
Ackerman, Mrs. John B.†.....	C	1855	1858
Ackerman, Mrs. Eliza G.*.....	C	1855	1858
Ackerman, Georgianna.....	C	1862	Unknown
Adams, Mrs. Sarah A.*.....	C	1861	1872
Aikman, Edward G.....	C	1877	
Aldridge, Mrs. Mary.....	P	1877	
Allen, Alfred E.*.....	C	1865	1874
Allen, Mrs. Louisa, w of A. E.....	P	1866	
Alvord, Mrs. Catharine.....	C	1864	
Alvord, Fannie (Mrs. Zeek).....	P	1864	
Armstrong, Mrs. Eliza J., wd*.....	C	1853	1864
Arnold, James A.....	P	1856	
Arnold, Mrs. Mary E., w. of J. A.....	P	1856	
Ashley, Mrs. Amelia P.*.....	C	1855	1878
Atchison, John P*.....	C	1855	1855
Atchison, Mrs. Pamela, w of John P.†..	C	1855	1868
Atchison, Anna M., (Mrs. Simeon Pierson)†	P	1855	1868
Atchison, Robert R.†.....	P	1858	1867

NAME.	B.	Received. A. D.	Departed. A. D.
Babbitt, Stephen,†		c 1855	1857
Bailey, Jonathan*		c 1853	1871
Bailey, Mrs. Abby,* w. of Jonathan...		c 1853	1864
Baird, Henry		c 1864	
Baird, Mrs. Ann		c 1864	
Baird, Jennie		p 1865	
Baird, Maggie		p 1874	
Baker, Elihu B.		p 1868	
Baker, Mary Jane, w. of Elihu B.		p 1854	
Baker, Mrs. Sarah J. Winans		c 1866	
Baldwin, Aaron*		c 1860	1878
Baldwin, Elizabeth O.,* w. of Aaron		c 1860	1875
Baldwin, Sarah A. (Mrs. Isaac M. Miller)		p 1866	
Baldwin, Abraham*		c 1858	1863
Baldwin, Mrs. Phebe,* wd. of William W.		c 1854	1856
Baldwin, Louisa†		p 1858	1870
Baldwin, Sarah*		c 1858	1868
Baldwin, Matilda W.		p 1858	
Baldwin, Elizabeth		p 1862	
Baldwin, John M.		p 1858	
Baldwin, Samuel†		c 1866	1877
Baldwin, Sylvia A.,† w. of Samuel		c 1866	1877
Ball, J. Emmons†		c 1856	1868
Ball, Eliza W.,† w. of J. E.		c 1856	1868
Ball, Mrs. Harriet,† w. of Alex. M. W.		c 1855	1861
Ball, Maria B. (Mrs. Wolf)†		p 1858	1861
Ball, David Alex.		p 1858	
Ball, Elizabeth V. S., w. of William H.		c 1867	
Ball, Julia		p 1873	
Ballard, Aaron E*		c 1864	1869
Ballard, Louisa,† w. of A. E.		c 1864	1870
Barnes, George†		c 1857	1858
Barnet, David		p 1867	
Barnet, Henrietta, w. of David		p 1867	
Bartram, Mrs. Eleanor C., w. of Joseph B.		p 1872	

NAME.	Received. A. D.	Departed. A. D.
Bates, Rebecca†.....	P 1857	1858
Beach, Mrs. Laura C.†.....	C 1875	1877
Beam, Anthony C*.....	P 1855	1870
Beam, Elizabeth B.,† w. of A. C.....	C 1854	1876
Beam, Rebecca Louisa†.....	C 1865	1871
Beam, Maria Louisa, w. of Peter M.....	C 1854	
Beam, Isaiah.....	C 1859	
Beam, Emma, w. of Isaiah.....	C 1859	
Beam, Willard.....	P 1873	
Beam, Rebecca.....	P 1873	
Beam, Amelia.....	P 1873	
Beardsley, Elizabeth F.,* w. of John C..	P 1857	1876
Beardsley, Mrs. Lizzie.....	C 1872	
Benjamin, Orrin Chester†.....	P 1864	1868
Benjamin, Catharine M.,† w. of O. C....	P 1864	1868
Benrider, Amelia.....	P 1875	
Berry, William M.†.....	P 1858	1858
Bigelow, Lucy N.,† w. of Samuel F.....	C 1861	1869
Bird, Charles M.....	C 1872	
Bird, Jennie E., w. of C. M.....	P 1872	
Black, Hannah R., w. of Joseph.....	C 1863	
Blake, William M.....	C 1859	
Blake, Rebecca, w. of W. M.....	C 1859	
Blake, Lizzie M.....	C 1876	
Blake, Fannie H.....	C 1876	
Blauvelt, Cornelia F., wd. of Captain B..	C 1866	
Blauvelt, Emma Mary.....	P 1875	
Bless, Margaret, w. of James F.....	C 1871	
Bond, David†.....	C 1854	1859
Bond, Mary,† w. of David.....	C 1854	1859
Bond, Emma, w. of Theophilus.....	C 1864	
Bond, C. Eugene.....	P 1878	
Bonnell, Ellis*.....	C 1864	1871
Bonnell, Charlotte, w. of Ellis.....	C 1864	
Bonnell, Bessie B*.....	P 1864	1870

NAME.	Received. A. D.	Departed. A. D.
Bonnell, Hannah B*.....	P 1864	1870
Bonnell, Cornelia†.....	C 1861	1870
Bonnell, Helen†.....	C 1858	1865
Bradley, Elizabeth A.,† w. of Rev. Wm..	C 1853	1862
Breath, S. A.,† wd. of E. Breath, mis'u'y.	C 1862	1866
Breath, Anna†.....	P 1863	1866
Brisbin, John.....	C 1870	
Brisbin, Adelia,* w. of John.....	C 1870	1878
Brittin, Virginia, w. of Walter J.....	C 1877	
Brokaw, William V†.....	C 1864	1870
Brokaw, Elizabeth F†.....	C 1864	1870
Brown, Samuel B*.....	C 1853	1859
Brown, Elizabeth, wd. of Daniel C.....	C 1854	
Brown, Cornelia M.....	P 1861	
Brown, Josiah B. (Rev.).....	C 1866	
Brown, Theodore St.....	P 1856	1858
Brown, Eliza B*.....	P 1858	1862
Brown, Job B*.....	P 1858	1879
Brown, Christine G., w. of Job B.....	P 1858	
Brown, Leonard P.....	P 1858	
Brown, Matilda, w. of L. P.....	P 1868	
Brown, Mary C.....	P 1875	
Bruen, Mary A.,* w. of Daniel.....	C 1856	1877
Bryson, John.....	P 1858	
Bruce, H. M.....	C 1868	
Bruce, — w. of H. M.....	C 1868	
Bruce, Ellen M.....	P 1873	
Buckbee, Abraham R.....	P 1866	
Burdick, Sarah J*.....	P 1858	1863
Burnet, James H*.....	C 1853	1868
Burnet, Ziphia M.,* w. of James H.....	C 1853	1862
Burnet, Catharine,* wd. of William.....	C 1853	1855
Burnet, Elizabeth H†.....	C 1853	1857
Burton, Helen, wd. of John†.....	C 1857	1871

NAME.	C	Received. A. D.	Departed. A. D.
Caldwell, Mary Ann*.....	c	1853	1872
Campbell, Jennie C. (Mrs. Oba Woodruff)†	p	1858	1864
Campfield, Harriet S.,* w. of Rev. Robert B	c	1854	1860
Campfield, Elizabeth V.....	c	1854	
Campfield, Nathan P. (Rev.).....	p	1858	1862
Campfield, Mary R. (Mrs. Selover)†.....	p	1858	1867
Campfield, Hattie.....	p	1868	
Canfield, Halsey C*.....	p	1867	1871
Cannon, Fanny,* wd. of James.....	c	1855	1861
Carter, Aaron, Jr†.....	c	1853	1857
Carpenter John S.....	c	1875	
Carpenter, Alice D., w. of J. S.....	c	1875	
Cary, Nathaniel*.....	c	1858	1869
Cary, Matilda,† w. of Nathaniel.....	c	1858	1869
Cary, Matilda†.....	c	1858	1869
Charters, James.....	c	1864	
Charters, Frances E., w. of James.....	c	1864	
Christie, Pauline.....	p	1866	
Clapp, George S.....	p	1866	
Clapp, Fanny W., w. of G. S.....	p	1867	
Clark, Samuel*.....	p	1854	
Clark, Mary,* w. of Samuel.....	c	1854	1876
Clark, Arthur B., (returned 1879)†.....	p	1858	1865
Clark, Mary R., w. of Arthur D.....	c	1879	
Clark, Samuel.....	p	1858	1858
Clark, Huldah.....	p	1864	
Clark, Jane N. (Mrs. G. Roubaud)†.....	p	1862	1869
Clark, Frank P.....	c	1878	
Clerihew, Fanny J.,‡ w. of Charles M....	c	1873	1877
Cobb, Alexander†.....	c	1856	1869
Cobb, Clara D.,* w. of Alex.....	c	1856	1871
Cobb, George B.....	p	1864	
Coes, Eliza,† wd. of Samuel B.....	c	1862	1871
Colton, Lovice,† wd. of James.....	c	1859	1865
Colton, Emma†.....	c	1859	1865

NAME.	Received. A. D.	Departed. A. D.
Conant, Sylvester T.....	c 1869	
Conant, Sarah B., w. of S. T.....	c 1869	
Conant, Elizabeth Lee, w. of Charles B..	c 1870	
Condit, Silas B.†.....	c 1858	1859
Condit, Mary† w. of S. B.....	c 1858	1859
Condit, Alice B.†.....	p 1858	1859
Congar, Mrs. Mary†.....	c 1859	1866
Connet, Mary P.....	p 1856	
Connet, Emily H.† w. of William.....	c 1862	1878
Conover, Garret V. D.*.....	p 1876	1877
Conover, Louisa H., wd. of G. V. D....	p 1876	
Consylea, Louisa (Mrs. Potter)†.....	c 1860	1872
Cooper, Henrietta, w. of Sylvanus.....	c 1867	
Cooper, Irenæus.....	p 1875	
Cooper, Ida.....	p 1876	
Corwin, Edward M.....	p 1866	
Coughlin, Lucy D.,† w. of Wynant.....	p 1858	1864
Coughlin, Elizabeth, w. of Nicholas.....	p 1858	
Coughlin, Theodore.....	p 1858	
Crane, William A. (Elder).....	c 1853	
Crane, Mary M., w. of W. A.....	c 1858	
Crane, S. Henry.....	c 1867	
Crane, Irene J.,* w. of S. Henry.....	c 1867	1878
Crane, Charlotte,† wd. of Obadiah.....	c 1855	1858
Crane, Rachel H.†.....	c 1855	1858
Crane, J. T.,† w. of Richard T.....	c 1853	1856
Crane, Joanna L. (Mrs. Baldwin).....	p 1871	
Crane, Phebe C.....	p 1871	
Crane, William E.....	p 1871	
Crittenden, E. I. W.† w. of Rev. Sam'l W.	c 1872	1876
Crittenden, Martha P.†.....	c 1872	1876
Crittenden, Joel Parkert.....	c 1872	1874
Crossman, Maline B.....	c 1855	
Crossman, Sarah Ann,* w. of M. B.....	p 1855	1868
Crump, Samuel†.....	c 1862	1863

NAME.	Received. A. D.	Departed. A. D.
Cudebeck, Richard†.	c 1865	1872
Cudebeck, Margaret E.,† w. of Richard..	c 1865	1872
Curtis, Anna Maria.	c 1858	
Curtis, Julia (Mrs. Roby).	c 1858	

D

Dalrymple, Mrs. Josephine†.	c 1868	1876
Darcy, Miss Mary Caroline.	c 1872	
Darling, Mary A.,† w. of Henry G.	c 1853	
Darling, Samuel St.	c 1854	
Darling, James E.	c 1871	
Darling, Martha, w. of J. E.	c 1871	
Darling, Amanda C, w. of Albert.	p 1871	
Darlington, Thomas.	c 1868	
Darlington, Hannah, w. of Thomas.	c 1868	
Darlington, James L.	p 1871	
Darlington, Jr., Thomas.	p 1873	
Darlington, Charles.	p 1873	
Darlington, Augustus.	p 1877	
Davis, Julia R.,† wd.	c 1875	1878
Day, James Hervey†.	p 1864	
Day, Oscar.	p 1870	
De Camp, Randolph D.†.	c 1864	1866
De Camp, Henrietta,† w. of R. D.	c 1864	1866
De Camp, Elizabeth†.	c 1864	1866
De Camp, Jeannette†.	p 1864	1866
De Camp, Chilion F.*.	c 1866	1876
De Camp, Lydia, w. of C. F.	c 1866	
De Camp, Cornelia*.	c 1866	1867
De Camp, Electa.	c 1866	
De Camp, Ella.	c 1866	
De Camp, Laura.	c 1866	
De Camp, Adeline.	p 1875	
De Camp, Whitfield.	p 1867	
De Camp, Louisa, w. of Whitfield.	c 1867	

NAME.	Received. A. D.	Departed. A. D.
De Camp, Mary, w. of Maurice F.....	c 1865	
De Camp, Florence.....	p 1874	
Denman, Arthur Price.....	c 1877	
Denman, Richard N.....	c 1877	
Denman, —, w. of Richard N.....	c 1877	
Denny, Louis B.....	c 1878	
Dillingham, Edward R.†.....	c 1856	
Dillingham, Susan S.,† w. of E. R.....	c 1856	
Dillingham, Sarah C.†.....	c 1853	1862
Dimnick, Mrs. S. E.....	c 1875	
Dimnick, Kate.....	c 1875	
Disbrow, Fannie W.....	p 1873	
Disbrow, Elizabeth S.†.....	c 1871	1874
Disbrow, William Stephen†.....	p 1873	1877
Dodd, Susan J.,* w. of Dr. Bethuel.....	c 1855	1870
Dodd, William Henry Connet.....	c 1858	
Dodd, Sarah Elizabeth, w. of W. H. C..	c 1858	
Dodd, Ida.....	p 1876	
Dodd, James C.....	c 1872	
Dodd, Elizabeth,* w. of J. C.....	c 1872	1877
Dodd, David C. (Elder).....	c 1872	
Dodd, Adeline R., w. of D. C.....	c 1872	
Dodd, Jeannie.....	p 1872	
Dodd, James.....	p 1875	
Dolbeer, Phebe,* wd. of John.....	c 1854	1878
Doty, Celia, w. of Stephen H.....	c 1857	
Doty, Joseph D.†.....	c 1862	1876
Doty, Addie B. S.,† w. of J. D.....	c 1862	1876
Doty, Isaac N.....	p 1856	
Doty, Lydia A.....	p 1856	
Downing, Josephine, w. of John C.....	c 1875	
Dunham, Mary Ann, w. of Edmund.....	c 1865	
Durand, Phebe,† w. of Cyrus.....	c 1854	1867
Düy, Helen C. (Mrs. Levy)†.....	p 1864	1878
Düy, Mary F. (Mrs. Belcher)†.....	c 1873	1878
Dwight, Susan,* w. of Rev. James H...	c 1856	

NAME.	E.	Received, A. D.	Departed, A. D.
Earle, John.....		P 1870	
Earle, Mary H.		C 1867	
Earl, Abbie, w. of William H.....		P 1868	
Elston, William H.*.....		P 1867	1874
Elston, Sarah E., w. of William H.....		P 1864	
Ely, Caleb H.*.....		C 1860	1867
Ely, Mrs. Selina, w. of Caleb H.....		C 1860	
Ely, Francis E.†.....		C 1860	1873
Ely, Julia P. (Mrs. Shaffer)†.....		C 1860	1863
Ely, Emma A.*.....		C 1860	1865
Emerson, Phebe, w. of Samuel G.....		C 1854	

F.

Fielding, Frederick†.....	P 1858	1864
Fielding, Fannie,† w. of Thomas.....	C 1858	1862
Fielding, C. B.,† wd. of William.....	C 1858	1862
Fielding, Frances B.†.....	P 1858	1862
Filter, S. A.....	C 1862	Unknown
Fisher, Fletcher L.....	C 1876	
Fisher, Louisa G., w. of F. L.....	P 1869	
FitzGerald, E. M.†.....	C 1868	1869
FitzGerald, Mary E.,† w. of E. M.....	C 1868	1869
Fletcher, Edward C.....	P 1873	
Ford, Silas*.....	C 1853	1867
Ford, Susan,* w. of Silas.....	C 1853	1856
Ford, Susan A. (Mrs. Sherman)†.....	P 1858	1870
Ford, Charlotte (Mrs. Tomlinson)†.....	P 1858	1870
Foster, John Y.....	P 1858	
Foster, Cornelia M., w. of John Y.....	C 1858	
Foster, Laura B.....	P 1874	
Francisco, Mrs. Sarah.....	C 1879	
Freeman, Huntingdon W.†.....	P 1858	1877
Freeman, William R.†.....	C 1865	1868
Freeman, Mary A. D.,† w. of W. R.....	C 1865	1868
Freeman, Thomas (Rev.).....	C 1870	

NAME.	Received. A. D.	Departed. A. D.
Freeman, Mrs., w. of Thomas.....	p 1872	
Freeman, Henry Thomas.....	p 1876	
Fuller, Humphrey R.†.....	c 1856	1864
Fuller, Isabella,† w. of H. R.....	c 1856	1864

G.

Gardner, Matilda, wd. of William B.....	c 1853	
Gardner, Mary Augusta (Mrs. Layton)†..	p 1859	1873
Gardner, William J.....	p 1864	
George, Ellen A.†.....	c 1857	1861
Giese, Alfred L.†.....	p 1857	1868
Giese, Kate M.† w. of Alfred L.....	p 1858	1868
Giles, Theodore†.....	p 1857	1858
Giles, Theodosia,† w. of Theodore.....	p 1857	1858
Gill, Mary Harvey*.....	c 1857	1864
Gill, Sarah A.† (Mrs. S. P. Smith).....	c 1864	1870
Gill, Sidney P.....	c 1856	
Gill, Emily.....	c 1856	
Gillette, Augustus I. (Elder)*.....	c 1868	1877
Gillette, Aletta, w. of Augustus I.....	c 1868	
Goble, Sarah W.....	p 1872	
Goble, Eleanor C., w. of Spencer Goble.	c 1870	
Gould, Charles J.....	c 1867	
Gould, Mary A.* w. of Ch. J.....	c 1867	1868
Graham, Louisa.....	p 1877	
Graham, Adelaide.....	c 1879	
Granniss, Sarah E., wd. of John B.....	c 1854	
Granniss, Mary Lucetta.....	p 1862	
Gray, Mrs. Lucy A.	c 1871	
Gray, Emma E. (Mrs. Inslee).....	c 1871	
Gregory, Elizabeth L.†.....	c 1856	1858
Grimes, Phebe J.,* w. of James.....	p 1867	1867
Groome, Mrs. Mary A.....	p 1876	
Groome, Mary E.....	p 1874	
Groome, Maria.....	p 1878	

NAME.	Received. A. D.	Departed. A. D.
Gruet, Elizabeth, w. of Dr. John P.	c 1854	
Guerin, Nancy,† wd. of Jonas.	c 1855	1862

H.

Haight, Josephine, w. of Dr. Trev. Haight.	c 1874	
Hall, Helen A., w. of David Hall.	c 1872	
Hall, Julia.	P 1876	
Hallock, J. Andrew†.	c 1857	1871
Hallock, Caroline,† w. of J. A.	c 1867	1871
Hallock, Mary Louisa*.	c 1857	1862
Halsey, Silas C.	c 1856	
Halsey, Frances L.,* w. of S. C.	c 1856	1866
Halsey, Ella Louise, w. of Silas C.	c 1875	
Halsey, Margaret† wd. of Rev. John	c 1866	1868
Halsey, Julia S.†.	c 1866	1868
Halsey, Daniel (Elder).	c 1871	
Halsey, Anna E., w. of Daniel.	c 1871	
Halsey, George A.	P 1878	
Hamilton, E. Livingston.	P 1858	
Hamilton, Mary C., w. of E. L.	P 1858	
Hamilton, Kate.	P 1876	
Harbison, Edward†.	c 1877	1878
Harbison, Frances J.† w. of Edward.	c 1877	1878
Harbison, Jr., Edward†.	P 1877	1878
Harford, Henrietta C.* w. of Capt. Ren..	P 1858	1870
Harris, Walter*.	c 1853	1868
Harris, Serena,† w. of Walter.	c 1853	1875
Harris, Lewis*.	P 1868	1869
Harris, Laura E.† w. of Lewis.	c 1873	1878
Harris, Primus (col'd).	P 1875	
Harrison, Ira M. (Elder).	c 1853	
Harrison, Mary G.,* w. of Ira M.	c 1853	1874
Harrison, Hannah B., w. of Ira M.	c 1873	
Harrison, James E.	P 1859	
Harrison, Anna C.*.	P 1864	1866

NAME.	Received. A. D.	Departed. A. D.
Harrison, Mary T. (Mrs. James Higbie)†.	P 1864	1878
Harrison, Edwin†.	C 1867	1872
Harrison, Sarah F.† w. of Edwin.	C 1867	1872
Harrison, Mary D.† w. of John D.	P 1864	1870
Harrison, Joel*.	C 1858	1870
Harrison, Phebe J.	C 1858	
Harrison, Eliza Eveline, wd. of Horace B.	P 1861	
Harrison, Sarah E.*.	P 1858	1861
Harrison, Maria E.† w. of John.	P 1864	1870
Hartman, Mrs. Sally A.†.	P 1874	1878
Hastings, Joseph.	C 1853	
Hastings, Phebe, w. of Joseph.	C 1853	
Hastings, Louisa*.	P 1864	1867
Hawk, Mrs. Elizabeth C.	C 1872	
Hazen, Adeline.	C 1866	
Heath, Robert.	C 1862	
Heath, Sarah, w. of Robert.	C 1862	
Heath, Ann Eliza (Mrs. Chace)†.	C 1862	1874
Heath, John C.	P 1875	
Heath, Adelia F.	P 1874	
Henderson, Hannah, w. of Lucius M.	C 1866	
Henry, Joseph†.	P 1859	1861
Henry, Martha† w. of Joseph.	C 1859	1861
Henry, Delia†.	P 1866	
Higginson, Mrs.* w. of Richard.	P 1876	1878
Higginson, Maggie†.	P 1872	1879
Higginson, Mary†.	P 1874	1879
Hine, Milo†.	C 1864	1868
Hine, Mary C.† w. of Milo.	C 1864	1868
Hine, Charles Newton†.	P 1866	1868
Hine, Burton Kimberly†.	P 1866	1868
Hitchcock, James H.†.	C 1859	1866
Hitchcock, Julia A.† w. of James H.	C 1859	1866
Holmes, Edward C.†.	P 1872	1877
Holmes, Abbie.	P 1872	

NAME.	Received. A. D.	Departed. A. D.
Holzhauser, Henry I.	P 1879	
Honeyman, James*	C 1864	1866
Howe, Ann Elizabeth,† w. of Albert G. .	C 1864	1867
Howell, George W.	C 1858	
Howell, Lizzie W., w. of George W.	C 1858	
Howell, George C.	P 1874	
Howell, Wm. A.	C 1866	
Howell, Lucetta, w. of Wm. A.	C 1866	
Howland, Joseph C.	P 1873	
Howland, Lavinia, w. of Joseph C.	P 1871	
Hughes, Heber.	P 1867	
Hughes, Mrs. Joanna,	C 1868	
Hutman, Mrs. Mary E.	C 1869	
Hyde, Anna Maria, w. of J. B.	P 1858	
Hyde, Anna M.	P 1858	

I.

Isley, Ferdinand It.	C 1857	1858
Inslee, William H.	C 1876	
Inslee, Julia H., w. of William H.	P 1864	

J.

Jacobus, Mary C.* wd. of Cornelius C. . .	C 1866	1874
Jacobus, Mary C.	C 1866	
Jacques, Anna*	P 1867	1867
Jacques, Clarissa A.	P 1874	
Jackson, Peter*	P 1853	1859
Jackson, Hester Brinkerhoff, w. of Peter. C	1853	
Jackson, John P.*	C 1853	1861
Jackson, Elizabeth W.,* w. of John P. . .	C 1853	1876
Jackson, Julia H.	C 1853	
Jackson, Joseph C.†.	C 1853	1866
Jackson, Hannah B.	P 1856	
Jackson, John P.	P 1858	
Jackson, F. Wolcott (Elder).	P 1858	

NAME.	Received. A. D.	Departed. A. D.
Jackson, Nannie J., w. of F. Wolcott....	p 1858	
Jackson, John B.....	p 1876	
Jackson, Huntingdon W.†.....	p 1862	1869
Jackson, Schuyler B.....	p 1869	
Jakeman, Thomas.....	c 1872	
Jeffries, Mary Elizabeth*.....	p 1858	1861
Jenkins, William.....	c 1864	1868
Jenkins, Sallie,† w. of William.....	c 1864	1868
Johnson, John A.*.....	c 1853	1855
Johnson, Aaron C.* (Elder).....	c 1853	1874
Johnson, Catharine M.* w. of Aaron C... c	1853	1863
Johnson, Eliza O.....	p 1858	
Johnson, Susan S.....	p 1858	
Johnson, Mary.....	p 1862	
Johnson, Martha H.† (Mrs. Douglass)....	p 1864	1874
Johnson, Matilda.....	c 1853	
Johnson, Hannah G., w. of John C.....	c 1860	
Johnson, Walter T.....	p 1874	
Johnson, Theodore F.†.....	p 1868	1875
Johnson, Anna V.† w. of Theo. F.....	c 1868	1875
Johnson, Thomas V.†.....	c 1870	1871
Johnson, Alexina,† w. of Thomas V.....	c 1870	1871
Joline, David†.....	c 1853	1863
Joline, Lucetta,† w. of David.....	c 1853	1863
Joralemon, Sarah† w. of Abram.....	p 1866	1870

K.

Kane, Eliza* wd. of William.....	c 1858	1870
Kelly, Stuart H.†.....	p 1869	1871
Kelly, Martha C.† w. of Stuart H.....	c 1869	1871
Kent, Isaac.....	c 1853	
Kent, Mary W., w. of Isaac.....	c 1853	
Kent, Carrie.....	p 1871	
King, Aaron M.....	c 1861	
King, Emily G., w. of Aaron M.....	c 1861	

NAME.	Received. A. D.	Departed. A. D.
King, Marietta*.....	P 1866	1871
King, Ann (Mrs. John Soden).....	P 1853	
King, Clinton W.....	P 1864	
King, Mary A., w. of Clinton W.....	P 1864	
Kitchell, C. Matilda* (Mrs. Fairchild)...	P 1859	
Kitchell, Margaret M.* w. of——.....	C 1873	1878
Klapp, William H.†.....	C 1867	1868

L.

Langstroth, Francis W.†.....	C 1874	1877
Langstroth, Charlotte† w. of Francis W..	C 1874	1877
Leet, Allen N.†.....	C 1866	1872
Leet, Isabella S.† w. of Allen N..	C 1866	1872
Lemassena, Andrew.....	C 1854	
Lemassena, Margaret H.* w. of Andrew.	P 1854	1870
Lemassena, Jane†.....	P 1855	1865
Lemassena, Jr., Andrew.....	P 1858	
Lemassena, Phebe L., w. of Andrew.....	P 1871	
Lemassena, Theodore†.....	P 1871	1873
Lemassena, Lillian† w. of Theodore.....	C 1871	1873
Lennox, Peter E.....	P 1867	
Lennox, Mary w. of Peter E.....	P 1867	
Lennox, Emma*.....	P 1874	1875
Lennox, Lizzie.....	P 1872	
Lentz, Huldah, w. of Carl.....	C 1877	
Lewis, Mrs. Cath. (Mrs. T. H. Redway)†.	P 1854	
Lindsley, Catharine* wd. of Lewis L.....	C 1865	1878
Lindsley, James.....	C 1867	
Linnett, Thomas.....	C 1854	
Linton, Frances, w. of John.....	C 1865	
Littell, Julia Clark,† w. of——.....	C 1870	1875
Lockhart, George B.†.....	C 1853	1857
Lockhart, Maria† w. of George B.....	C 1853	1857
Looker, Alexander T.....	P 1858	
Looker, Maria S.* w. of David B.....	C 1854	1867

NAME.	Received. A. D.	Departed. A. D.
Lum, Amos.....	c 1853	
Lum, Amanda* w. of Amos.....	c 1853	1869
Lum, Elizabeth.....	c 1853	
Lum, L. Eveline (Mrs. Morris)†.....	p 1858	1858
Lum, Lavinia P.....	p 1858	
Lum, Martin Luther.....	p 1858	
Lum, Ada (Mrs. J. B. Squier)†.....	p 1861	1867
Lum, Mary C.....	p 1858	
Lum, Isabel†.....	p 1864	1868
Lyon, Rosaline, w. of David B.....	c 1855	
Lyon, Sarah G. (Mrs. Gordon)†.....	p 1864	1875

M.

Magie, Seth W. (Elder)*.....	c 1853	1867
Magie, Harriet, w. of Seth W.....	c 1853	
Magie, Elizabeth H.....	c 1865	
Maire, Alexander.....	c 1877	
Malcolm, John.....	c 1878	
Mandeville, Susan C., wd. of Henry S... c 1869		
Mandeville, Virginia C.....	c 1869	
Mann, Charles G.....	c 1867	
Mann, Jane Grant, w. of Charles G..... c 1867		
Mann, Matthew (ordained minister)..... c 1865		
Markwell, Frances, w. of——.....	p 1876	
Marsh, Lewis.....	c 1853	
Marsh, Ann Rebecca* w. of Lewis..... c 1853		1874
Marsh, Elizabeth H.....	p 1856	
Martin, Mary M.* w. of Enos P.....	p 1862	1865
Matthews, Charles E.....	c 1878	
Matthews, Susan, w. of Charles E..... c 1878		
Mattoon, Charles.....	c 1853	
Mattoon, Phebe, w. of Charles.....	c 1853	
Mattox, Matilda M.* w. of Absalom.... c 1858		1858
McBirney, James†.....	c 1854	1857
McDermitt, Peter G.....	c 1853	

NAME.	Received. A. D.	Departed. A. D.
McKeelney, Ann† w. of Thomas.....	C 1856	1863
McKeelney, Isabella†.....	P 1862	1863
McKirgan, Margaret, w. of Henry P....	C 1869	
McLaurie, Harriet L.† wd. of Thomas...	C 1860	1865
Mead, Joel.....	C 1855	
Mead, Mary Ann, w. of Joel.....	C 1855	
Mead, Joseph Wood.....	P 1858	
Mead, Mary Emma.....	P 1858	
Mead, Caroline.....	P 1858	
Meade, Jacob K.....	C 1870	
Meade, Harriet W. w. of Jacob C.....	P 1858	
Meeker, Mary (Mrs. Miller)†.....	P 1858	1865
Meeker, Fannie O. (Mrs. J. E. Harrison).	P 1864	
Meeker, Sarah w. of John C.....	C 1870	
Meeker, Harrie O.....	C 1878	
Meeker, William S.....	C 1878	
Menagh, Elizabeth† w. of Jacob.....	C 1855	1862
Meridith, Joseph.....	P 1868	
Miller, Emma V.....	C 1872	
Mills, Joanna.....	C 1877	
Minster, Joseph H.....	P 1874	
Mitchell, Agnes P.† wd. of William....	C 1856	1860
Moore, E. Pearson†.....	P 1864	1866
Morehead, Bessie†.....	C 1873	1875
Morehouse, William.....	C 1856	
Morehouse, Mary Emily, w. of William.	C 1856	
Morehouse, Lavinia.....	P 1863	
Morehouse, Carrie E.....	P 1873	
Morehouse, David B†.....	C 1856	1860
Morehouse, Sarah Ann† w. of David B..	P 1857	1860
Morrow, Ella.....	P 1873	
Morrow, Elias.....	C 1873	
Morrow, A. Lewis†.....	C 1877	1878
Munn, Mary A.† w. of——.....	C 1872	1873
Munn, Carrie E., w. of Edward P.....	C 1878	

NAME.	Received. A. D.	Departed. A. D.
Murden, John S.....	c 1873	
Murdock, Samuel (ordained minister)....	c 1860	
Muzzey, Joanna, wd. of John V.....	c 1853	
N.		
Northrup, Joanna* wd. of Elijah.....	c 1864	1871
Northrup, Jane E.....	c 1864	
Norton, Mary Louisa.....	p 1871	
Noyes, Amelia C.....	c 1864	
Nye, Nancy F., w. of Capt. Ezra Nye...	p 1858	
Nye, Nannie J. (Mrs. F. W. Jackson)...	p 1858	

O.

Ogden, John J.†.....	c 1859	1863
Ogden, Louisa Virginia† w. of John J... c	1859	1863
Olds, Franklin M.....	c 1874	
Oliver, Mary Frances (Mrs. Baldwin)†... p	1873	1877
Osborne, Mary B.†.....	c 1853	1854
Ostrander, Philip H.‡.....	c 1859	
Ostrander, Emmeline† w. of Philip H... c	1859	1861
Ostrander, Mrs. Maria†.....	c 1859	1861
Ostrander, Mary†.....	c 1859	1861

P.

Page, Nelia† w. of Frank.....	c 1872	1876
Parker, Hannah Neafie, wd. of Thomas.. c	1875	
Parkhurst, Archibald (Elder).....	c 1856	
Parkhurst, Phebe O.* w. of Archibald... c	1856	1878
Parkhurst, William B.*.....	p 1864	1873
Parkhurst, Jacob D. V.....	p 1867	
Parkhurst, David P.....	p 1870	
Parkhurst, Lizzie.....	p 1873	
Parkhurst, Henry N.....	p 1861	
Parkhurst, Autoinette, w. of Henry N... c	1854	
Parkhurst, Almira.....	p 1859	
Paul, Mary, w. of William.....	p 1855	

NAME.	Received. A. D.	Departed. A. D.
Pennington, Julia A.....	P 1854	
Perry, Nehemiah.....	C 1857	
Perry, Eveline N., w. of Nehemiah.....	C 1857	
Perry, Clara E. (Mrs. J. Walton).....	C 1857	
Perry, Jr., Nehemiah*.....	P 1858	1875
Perry, Emily, wd. of Nehemiah Jr.....	P 1868	
Perry, William A.....	P 1875	
Perry, Mary H., w. of William A.....	C 1875	
Perry, Sarah Ann,† w. of William H....	P 1857	1873
Perry, Sarah Frances†.....	P 1859	1873
Perry, Samuel Lawrence.....	P 1860	
Peters, Emma (Mrs. Rev. Prentiss de Veuve)†.	P 1859	1875
Peters, Horatio Nelson*.....	P 1865	1865
Phyfe, William*.....	C 1870	1875
Phyfe, Anna, w. of William.....	C 1870	
Phyfe, Anna*.....	C 1870	1876
Phyfe, Mary†.....	C 1870	
Phyfe, Isabella†.....	C 1870	
Phyfe, Lillah†.....	C 1870	
Pierson, Ralph H. (Elder)*.....	C 1853	1871
Pierson, Sarah A.,* w. of Ralph H.....	C 1853	1864
Pierson, Julia (Mrs. David M. Meeker)†.	P 1855	1865
Pierson, Elizabeth D.† wd. of Ralph H ..	C 1865	1874
Pierson, William.....	C 1853	
Pierson, Hannah M.* w. of William.....	C 1853	1857
Pierson, Mary E., w. of William.....	C 1859	
Pierson, Joseph B.†.....	P 1864	1879
Pierson, Simeon*.....	P 1862	1867
Pierson, Jonathan*.....	C 1860	1864
Pierson, Mary* w. of Matthias.....	C 1853	1857
Pierson, Edward M.....	C 1869	
Pierson, Helen E., w. of Edward M.....	C 1869	
Pierson, Mary A.....	P 1874	
Pierson, William†.....	P 1870	1873
Pierson, William.....	C 1874	

NAME.	Received. A. D.	Departed. A. D.
Pierson, Mary E., w. of William.....	c 1874	
Pierson, William H. O.....	c 1874	
Platner, William.....	c 1866	
Platner, Emily C., w. of William.....	c 1866	
Platner, Addie (Mrs. M. L. Lunn)*.....	c 1866	1872
Platner, Mary F.....	c 1866	
Platner, Samuel.....	p 1875	
Platner, Winthrop.....	p 1875	
Plume, Joseph W.†.....	c 1873	1878
Plume, Susan A.* w. of Joseph W.....	c 1873	1876
Porter, Monroe.....	c 1869	
Porter, Caroline W., w. of Monroe.....	c 1869	
Price, Laura (Mrs. Pancoast).....	p 1864	
Prince, Maurice C. De Bruyn†.....	c 1856	

Q.

Quackenbush, John J.†.....	p 1864	1877
Quackenbush, E.† w. of John J.....	p 1864	1877
Quackenbush, Helena†.....	p 1864	1876

R.

Randolph Carman A.*.....	p 1861	1863
Randolph, Emily† w. of Carman A.....	p 1861	1864
Randolph, Isa'la Mercein (Mrs. Runyon)†	c 1861	1864
Randolph, Imogene M.†.....	p 1863	1864
Randolph, Julia.....	p 1863	1864
Reeve, Ezra.....	c 1853	
Reeve, Nancy M., w. of Ezra.....	c 1853	
Reeve, Elizabeth (Mrs. Williams).....	p 1862	
Reeve, Anna*.....	p 1868	1878
Reeve, Edward P.*.....	p 1864	1873
Reeve, James.....	p 1870	
Remsen, Catharine, wd. of Rev. Aaron J.	c 1870	
Renaud, Ann J.‡ wd. of Charles.....	c 1857	1858
Ribbans, Robert C.....	c 1859	

NAME.	Received. A. D.	Departed. A. D.
Ribbans, Charles†.....	P 1864	1866
Ridge, Amelia, w. of John.....	P 1877	
Ridgway, Charles D.†.....	C 1874	1877
Ridgway, Julia,† w. of Charles D.....	C 1874	1877
Riker, Edwin†.....	C 1863	1865
Riker, Matilda† w. of Edwin.....	C 1863	1865
Riker, Amanda (Mrs. Clark)†.....	C 1858	1866
Riker, Charles M.....	C 1867	
Ritner, Joseph M.†.....	P 1869	1872
Ritner, Annie R.†.....	C 1869	1872
Rosinger, August M.†.....	P 1874	1878
Ross, Cordelia O.....	C 1868	
Runyon, Alexander L.†.....	C 1866	1867
Runyon, Lydia A.† w. of Alex. L.....	C 1866	1867
Runyon, Nora C. (Mrs. Wheeler)†.....	C 1866	1867
Runyon, Mary F.†.....	C 1866	1867
Rushton, Mary (Mrs. Zimmerman).....	P 1868	
Russell, Ros'na Maria† w. of Wm. George	P 1858	1874
Russell, William G.*.....	C 1867	1871
Russell, Grace† wd. of William G.....	C 1867	1874
Russell, Jr., William†.....	C 1867	1872
Russell, Nellie†.....	C 1867	1874
Ryerson, Mary A.† wd. of Major Peter R.	C 1862	1870
Ryerson, Margaret S. (Mrs. C.E. Williams)	C 1861	
Ryerson, Eliza K.....	P 1864	
Ryerson, Robert C.....	C 1870	

S.

Sabine, Clara.....	P 1871	
Sandford, Sarah* wd. of Gamaliel.....	P 1864	1876
Sayre, Ezra M.†.....	C 1853	1856
Sayre, Sarah M,† w. of Ezra M.....	C 1853	1856
Schoner, George D.....	P 1854	
Schoner, Ann E. (Mrs. James Morrow)..	P 1858	
Schoner, Henrietta.....	P 1872	

NAME.	Received. A. D.	Departed. A. D.
Schmidt, Margaret W.†.....	C 1856	
Scott, Susan E., w. of D. O.....	C 1855	
Scott, Mary L.....	P 1871	
Scott, Etta (Mrs. Geo. Miller)*.....	P 1873	1879
Scott, Maggie.....	P 1876	
Scranton, James.....	P 1874	
Scranton, Kate L., w. of James.....	C 1874	
Seudder, Philip C.....	C 1872	
Seudder, Jane M., w. of Philip C.....	C 1872	
Shreve, Mrs.†.....	C 1875	1876
Simpson, David H.....	P 1858	
Slate, Lizzie.....	P 1871	
Smalley, J. Calvin.....	C 1878	
Smalley, Sarah A. R., w. of J. Calvin...	C 1878	
Smalley, Leonora B.....	C 1874	
Smith, Samuel P. (Elder)†.....	C 1853	1868
Smith, Sarah W.* w. of Samuel P.....	C 1853	1861
Smith, Amy (Mrs. Rev. James Wilson)†.	C 1853	1863
Smith, Dr. James Pascal*.....	C 1853	1872
Smith, Laura B.†.....	P 1853	1870
Smith, Abigail† w. of N. Ferd'd Smith..	P 1868	1873
Smith, Kate H. (Mrs. Rob. C. Ryerson)..	P 1864	
Smith, Philo W.....	C 1853	
Smith, Sarah Catharine, w. of Philo W..	P 1860	
Smith, Jr., Philo W.....	P 1878	
Smith, Charles B†.....	P 1860	1869
Smith, Anna E.† w. of Charles B.....	C 1862	1869
Smith, Sally W.† wd. of John.....	P 1861	1869
Smith, Jeannie†.....	P 1864	1869
Smith, Juliette†.....	P 1864	1869
Smith, John W.†.....	P 1864	1869
Smith. Anna Maria, w. of Richard.....	C 1866	
Smith, Carrie (Mrs. Maynard Smith)....	P 1866	
Smith, Ophelia (Mrs. Rigby)†.....	P 1869	
Smith, Mrs. Mary,.....	P 1868	

NAME.	Received. A. D.	Departed. A. D.
Smith, Joseph.....	P 1873	
Smith, Peter I.†.....	C 1872	1876
Smith, Mrs. Peter I.†.....	P 1872	1876
Smith, William Henry.....	P 1876	
Soden, John.....	C 1870	
Soloman, Henry*.....	C 1854	1859
Soloman, Elizabeth* w. of Henry.....	C 1854	1864
Soloman, Ella Cordelia†.....	P 1864	
Somerset, John†.....	C 1868	1869
Somerset, Eliza† w. of John.....	C 1868	1869
Squier, J. Bentley†.....	P 1867	1867
Staats, Evart B.†.....	C 1861	1864
Staats, Margaret E.† w. of Evart B.....	C 1861	1864
Starke, Lena (Mrs. Klohs)†.....	P 1875	1877
Stevens, Maria D.†.....	C 1859	1864
Stevenson, Catharine, w. of Willet.....	C 1865	
Stewart, Catharine, w. of Lawrence H...	C 1866	
Stewart, Ida (Mrs. Isaiah Ball)	C 1866	
Stewart, Walter†.....	P 1866	1872
Stewart, Annie† w. of Walter.....	P 1866	1872
Straghan, Mrs. Ann†.....	P 1873	1878
Straghan, Thomas†.....	P 1874	1878
Straghan, Lizzie A.....	P 1874	
Straghan, James†.....	P 1875	1878
Strawn, Cynthia (Mrs. —).....	P 1858	1859
Streit, Martha, w. of Samuel.....	C 1870	
Streit, Delia† w. of John.....	C 1863	1866
Streit, Mary Elizabeth, w. of Lewis.....	P 1866	
Stultz, Emma B.....	P 1874	
Sutphen, Dr. R. M.....	C 1867	
Sutphen, Virginia, w. of R. M.	C 1867	
Sutphen, Dr. Theron Y.....	P 1867	
Sutphen, Sadie L. V., w. of Dr. Theron Y.	C 1878	
Sutphen, Ella V.....	P 1867	
Swain, Jane L., wd. of Mahlon F.....	C 1864	

NAME.	Received. A. D.	Departed A. D.
Swain, Anna M. (Mrs. Asa Whitehead)..	c 1864	
Swain, Mary J., w. of George B.....	c 1867	
Sweasey, Rachel M., w. of John H.....	p 1866	
Syron, Catharine A.† w. of Nathaniel...	c 1866	1874

T.

Taylor, William.....	p 1853	
Taylor, George H.†.....	p 1858	1865
Taylor, Josephine D.† w. of George H..	p 1858	1865
Taylor, Asa W.†.....	c 1866	1870
Taylor, J. F.† w. of Asa W.....	c 1866	1870
Teese, Conrad M.....	p 1858	
Terry, Samuel H.†..	p 1862	1867
Thatcher, John*.....	c 1853	1867
Thatcher, Elizabeth* wd. of John.....	c 1853	1874
Thatcher, Harriet (Mrs. J. S. Sutphen)*.	p 1864	1872
Thatcher, Fanny (Mrs. Minshausen)*....	p 1864	1877
Thatcher, Henrietta† w. of James W....	c 1864	1869
Thomas, Emily†.....	p 1853	1860
Thomas, Benjamin†.....	p 1859	1860
Thomas, Dr. Luther G.*.....	p 1859	1864
Thomas, Jennie R., w. of Lemuel.....	c 1869	
Thomas, Susan C.* wd. of Noah D.....	c 1856	1876
Thompson, James M.†.....	c 1859	1864
Thompson, Sarah A.† w. of James M....	p 1859	1864
Thompson, Harriet* wd. of Jonathan....	c 1859	1865
Thompson, Martha A.† wd. of Samuel...	p 1858	1876
Thompson, Mary Elizabeth†.....	c 1858	1864
Thompson, William A.....	p 1874	
Thompson, Susan E., w. of William A..	c 1867	
Thompson, George B.....	c 1869	
Thompson, Harriet, w. of George B.....	c 1869	
Tichenor, Eunice* wd. of Nehemiah....	p 1858	1863
Tichenor, Elizabeth†.....	c 1854	1867
Ticknor, Eveline.....	p 1875	

NAME.	Received. A. D.	Departed. A. D.
Tillinghast, Julia A.† w. of Philip.....	c 1855	1871
Tillinghast, Mary E.†.....	p 1858	1871
Titus, Caroline M.†.....	c 1868	1874
Tobey, Robert G.†.....	c 1869	1872
Tobey, Olive E.† w. of Robert G.....	c 1869	1872
Torrey, Francis N. (Elder).....	p 1859	
Torrey, Julia M., w. of Francis N.....	p 1859	
Traver, Sarah† w. of Anson.....	c 1855	1863
Traver, Abby H. (Mrs. Berry)†.....	c 1855	1863
Traver, Anna J. (Mrs. Briseoe)†.....	c 1855	1858
Trawin, Hannah, w. of Joshua.....	p 1860	
Trotter, Laura W. (Mrs. Parker).....	c 1853	
Tucker, Joseph S.*.....	c 1853	1876
Tucker, Elizabeth W., w. of Joseph S....	c 1853	
Tucker, Lizzie P.†.....	p 1864	1876
Tucker, Martha, wd. of George.....	c 1867	
Tucker, Mary Elizabeth (Mrs. Riker)....	c 1867	
Tunis, Elizabeth* wd. of Nehemiah.....	c 1853	1868
Tunis, Elizabeth.....	c 1853	
Tuttle, Amelia† w. of Rev. S. Lawrence.	c 1853	1854
Tuttle, Emma J. (Mrs. E. T. Andruss)..	c 1868	
Tuttle, John H.....	c 1872	
Tuttle, P. D., w. of John H.....	c 1872	

U.

Underwood, Alexander.....	c 1866	
Underwood, Julia B., w. of Alexander...	c 1866	
Underwood, Mary.....	p 1872	
Underwood, Eddy A.....	p 1872	

V.

Vail, Harriet† wd. of S. M.....	c 1868	1875
Van Winkle, Maria† wd. of Henry E....	c 1855	1859
Van Winkle, Isabella (Mrs. Wynkoop)†.	p 1858	1859
Vinson, Hannah M., w. of John A.....	p 1866	

NAME.	Received. A. D.	Departed. A. D.
Vinson, Joseph S.	p 1874	
Vinson, Ida Augusta.	p 1874	
Vinson, John Hermon.	p 1874	
Vinson, Frank H.	p 1878	
Virtue, Susan* w. of Thomas.	p 1865	1871
Voorhees, Eliza B.† w. of William D. . .	c 1858	1865

W.

Wagoner, William G.	p 1874	
Walker, Elizabeth* wd. of Jonathan. . .	c 1853	1872
Walker, Elizabeth N. (Mrs. J. Noe)†. . .	c 1854	1863
Walker, Ann B., wd. of Thomas.	p 1859	
Ward, Rebecca wd. of Israel J.	c 1857	
Ward, Harriet, w. of George.	c 1858	
Ward, Fanny H., w. of Dr. George.	p 1858	
Ward, Clara (Mrs. Fred. Smillie).	p 1872	
Ward, Anna.	p 1877	
Ward, Hannah* wd. of Isaac J.	c 1858	1871
Ward, Elizabeth* wd. of Rev. Israel. . .	c 1862	1868
Warren, Dr. James†.	c 1867	1868
Warren, Mary N. B.† w. of Dr. James. .	c 1867	1868
Warren, M. L.,† w. of George.	c 1858	1861
Warrender, Samuel K.	c 1874	
Weaver, Louisa.	p 1874	
Weeks, William R.†.	c 1871	1873
Weeks, Irene L.† w. of William R.	p 1871	1873
Weeks, Anna, w. of Henry M.	p 1874	
West, Ann M.† wd. of Thomas.	c 1864	
Wheeler, Stephen H.†.	c 1861	1863
Wheeler, Mary D.† w. of Stephen H. . .	c 1861	1863
Wheeler, Georgia (Mrs. John H. Smith)†	c 1861	1863
Whitehead, Asa*.	p 1857	1860
Whitehead, Mary Ann* w. of Asa.	c 1853	1865
Whitehead, Mary E., w. of Dr. Ira. . .	c 1866	
Whitehead, George D.	p 1871	

NAME.	Received. A. D.	Departed. A. D.
Whitehead, Henry Pennington.....	P 1875	
Whitehead, Mary H.† wd. of Augustus B	P 1864	1868
Whitehead, John.....	C 1855	
Whitehead, Catharine, w. of John.....	P 1857	
Wilbur, Rodney*.....	P 1857	1871
Wilbur, Charlotte D.* w. of Rodney	C 1854	1857
Wilbur, Caroline.....	P 1859	
Wilbur, Charlotte D.....	P 1873	
Wilcox, Susan (Mrs. Smith)†.....	P 1854	1854
Willcox, Mrs. Eliza,.....	C 1872	
Wilcox, Viola†.....	C 1874	1877
Wilde, Kate†.....	P 1871	1874
Wilhelm, Samuel L.....	P 1869	
Wilhelm, Emma, w. of Samuel L.....	P 1869	
Willet, Emma L.†.....	C 1873	1875
Williams, Charles E.....	P 1872	
Wilson, Anna Read, w. of Rev. James P	C 1854	
Wilson, Mary E. P. (Mrs. M. D. Wilbur)	C 1854	
Wilson, Anna Gill*.....	C 1855	1855
Wilson, Margaret P. (Mrs. C. M. Bayard)	C 1856	
Wilson, Elizabeth† w. of John.....	C 1859	1874
Wilson, Emily† w. of John H.....	P 1866	1868
Wilson, Phebe* wd. of Thomas.....	C 1860	1870
Wilson, Helen.....	C 1877	
Winans, James H.†.....	C 1858	1873
Winans, Jane E.† w. of James H.....	C 1858	1873
Winans, Susan E.† w. of C. Edwin.....	C 1864	1868
Wooden, Charles†.....	P 1875	1876
Woodhull, Dr. Addison W. (Elder)*..	P 1858	1876
Woodhull, Emma T. Ellis, w. of A. W..	C 1859	
Woodhull, Addison W.....	P 1876	
Woodhull, Hannah†.....	C 1871	1873
Woodhull, John.....	P 1872	
Woodhull, Maggie S., w. of John.....	C 1873	
Woodland, Catharine, wd. of Robert D..	C 1864	

NAME.	Received. A. D.	Departed. A. D.
Woodruff, Obadiah†.....	p 1859	1864
Woodruff, Abby Louisa (Mrs. Day)†....	c 1854	1863
Woodruff, Fanny† wd. of David P.....	c 1867	1868
Woodruff, Kate B.†.....	c 1867	1868
Woodruff, Wilson H†.....	c 1867	1871
Woodruff, Henry M.....	p 1873	
Woodruff, Caleb L.....	c 1874	
Wooley, Harriet (Mrs. Beach)*.....	c 1857	1861
Worne, Caroline, w. of Edward W.....	p 1858	
Worne, Mary Frances (Mrs. Van Houten)†	p 1858	1868
Wright, Vincent M.....	c 1870	
Wright, Kate, w. of Vincent M.....	c 1870	

Y.

Young, John*.....	c 1856	1872
Young, Catharine* w. of John.....	c 1856	1876
Young, Dr. Charles.....	p 1864	
Young, Anne C., w. of Dr. Charles.....	c 1877	
Young, Frances† wd. of Moses.....	c 1857	1860.
Young, Stephen B.†.....	c 1857	1868
Young, Mary P.† w. of Stephen B.....	c 1867	1868
Young, Joseph C.....	c 1865	
Young, Harriet, w. of Joseph C.....	c 1865	
Young, Jr., Dr. Joseph C.....	p 1867	
Young, Mrs. Margaret,	p 1872	

Z.

Zabeler, Harriet W.† wd. of Wolfgang..	c 1856	1872
Zabeler, Mary Sophia.....	p 1878	
Zimmerman, Charlotte*.....	p 1869	1872

Statistics of Church Contributions, from the Published Minutes of the General Assembly, and from the Records of the Session and Board of Trustees.

YEAR. to APRIL 1st.	Home Missions.	Foreign Missions.	Education for the Ministry.	Publication.	Church Erection.	Ministerial Relief.	Precedmen.	Sustentation.	General Assembly.	Miscellaneous.	Congregational.	TOTAL.
1853*												\$9,311.00
1854*												14,931.00
1855*												10,985.00
1856*												16,077.00
1857	\$336.75	\$307.92	\$266.72	\$186.69								4,098.80
1858	276.56	339.09	244.00	105.00					\$12.00			5,100.46
1859	450.88	471.83	320.14	184.82					15.00	\$1,100.00		26,939.67
1860†												3,168.63
1861	2,247.60	714.51	332.47	173.00					25.00			3,143.65
1862	241.50	401.91	429.75	70.07					21.00			3,846.90
1863	445.74	564.92	112.21	252.40					26.00			4,233.20
1864	1,124.61	437.67	231.00	112.05					27.00			4,329.04
1865	509.00	378.00	80.00	127.00					27.00	2,083.00		9,000.00
1866	807.00	422.00	99.00						32.00	1,200.00		9,804.00
1867	1,139.00	816.00	369.00	45.00					35.00	3,876.00		14,188.00
1868	858.00	901.00	308.00	41.00					35.00	2,514.00		14,502.00
1869	1,030.00	753.00	248.00	86.00	\$285.00		\$41.00		50.00	1,815.00		21,508.00
1870	1,173.00	432.00	119.00	67.00	100.00				43.75	1,042.00		8,432.75
1871	1,148.00	856.00	128.00	72.00	105.00				25.00	1,042.00		11,483.75
1872	1,466.00	753.00	85.00	68.00	382.00				27.18	1,591.00		9,065.11
1873	1,173.00	2,279.00	715.00	254.00					30.43			6,299.00
1874	333.00	1,932.00	587.00	73.00	117.00				137.00			11,212.18
1875	1,883.00	1,344.00	596.00	229.00	114.00				97.00	2,124.00		10,120.00
1876	686.00	745.00	32.00	67.00	131.00				33.25			8,295.00
1877	1,353.00	1,059.00	805.00	63.00	13.00				61.00	365.00		11,401.00
1878	1,454.00	958.00	355.00	60.00					42.00	198.00		8,289.00
Total.	\$20,258.44	\$17,055.85	\$6,568.30	\$2,337.43	\$1,334.00	\$1,435.00	\$894.00	\$453.00	\$347.71	\$24,677.00	\$230,498.02	\$306,053.45

* Accurate records of these first four years are not accessible, they are therefore omitted.

† The Pastor was absent at the time when the usual return was made.

SUPPLEMENT.

Between the date of the Anniversary (Oct. 27th, 1878,) and that of the publication of this work (June, 1879,)—

1. The balance of debt upon the church building has been entirely removed by the congregation.
 2. To the Board of Trustees (page 91) the name of James E. Harrison has been added.
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ERRATA

Page 44—4th line—insert “By Charlotte D. Wilbur.”

“ 58—13th line—for “available” read “practical.”

“ 67—2d line—for “test” read “list.”

“ 75—4th line from the bottom of the page—read “been paid in *up to* Oct. 21st, 1878,” and omit the remainder of the paragraph.

“ 76—last line—for “Rodney N. Wilbur” read “Rodney Wilbur.”

“ 93—10th line—for “wd.” read “w.”

“ “—30th line—for “wd.” read “w.”

“ “—31st line—read “Mrs. Laura W. Trotter.”

“ 98—4th line—for “V.” read “U.”

“ “—21st line—add date of death, “1858.”

“ “—24th line—for “D.” read “B.”

“ “—25th line—erase “1858.”

“ 99—11th line—for “wd.” read “w.”

“ 106—1st line—omit “I.”

“ 107—7th line—read “†”

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